THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for April, 1914

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A TERRIFIC BLAST

SAKURAJIMA DISASTER

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THE JAPAN MAGAZINE

VOLUME FOUR APRIL, 1914 NUMBER TWELVE

THE SAKURAJIMA DISASTER

By Dr. J. INGRAM BRYAN

THOUGH all earlier accounts of the eruption at Sakurajima were grossly exaggerated, being fanciful descriptions of hearsay correspondents seven hundred miles away from the seat of disaster, the incident nevertheless furnishes ample illustration of how close Japan lies to the elemental forces of primeval fire, and one of the most terrifying yet sublime pictures of volcanic activity in modern times. Sakurajima is a small island in the bay of Kagoshima on the South-East coast of Kyushu, in the center of which stands Mount Mitake, a volcano quiescent for nearly fifty years. All about the long slopes of the corrugated base slept tiny villages of rural folk who eked a living out of the disintegrating lava of the last eruption, which took place beyond the memory of the simple minded people, existing there all unconscious of danger. But in its sinister mood the mountain was merciful; for it did not burst forth in all its terrifying and destructive majesty without due warning. For a day and a night previous to the eruption there was a serious of violent earthquakes sufficient to strike terror in the boldest heart; and with this seismological disturbance most of the twenty-one thousand inhabitants of the island began to make for the mainland. For a whole day the sea was covered with small boats bearing the refugees to Kagoshima and other parts of the coast, the land meanwhile suffering continual tremors and the sea indicating serious distumbance from underneath. Even then most of the people supposed it was only earthquakes, little suspecting that was about to happen on Mitake. The violent seismologieal tremors were felt on the tenth and up to the twelfth of January; and then on the morning of the latter day the apparently sleeping volcano suddenly burst forth in violent eruption on the lower west side, and almost simultaneously on the south-eastern end another crater formed; and within an bour a number of other craters were spouting immense volumes of fiery debris thousands of feet into the air. The sight was now something surpassing all escription. Above the cone hung and immense mass of black cloud, through which white shafts of lightening zizzagged and flashed, with huge projectiles of rock and lava being hurled white-hot

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into space, presenting, especially at night, a scene of stuppendous and awful grandeur. And for the inhabitants of the surrounding country more dreadful still were the earth motions and the deafening groaning and detonations that caused everything to tremble continuously and many houses to fall and collapse. It was by these falling houses that the only fatalities occurred, causing some 14 deaths in the city of Kagoshima.

The latter city, with its more than one hundred thousand people, was at once thrown into disorder; for as the earthquakes threatened destruction everywhere, and the noise of the eruption was terrific, the people supposed that any moment they would be overwhelmed, and began to flee outside the city. Unfortunately the wind shifted and the clouds of fume and pumice from the roaring volcano settled down on the city like a pall of death. The waterfront was now crowded with homeless refugees from Sakurajima, each with what property he could carry tied on his back: mothers were there with their suffocating babies, sisters with their little brothers, daughters with their aged and decrepid parents hobbling along with eager faces toward a region of light and safety. Old men and women that could not walk had to be carried; and some of these had to be left behind on the island in the rush to escape. Afterwards they were found to have crawled to caves and thus saved themselves when their huts were demolished by the descending scoria. Onward, still onward, pushed the thronging refugees, joined by the citizens of Kagoshima, all rushing for safety without the city, looking back to the lava pouring our over their well-tended terraced ricefields, the toil and labour of a lifetime now buried in destruction. Their tiny thatched cottages they saw licked up by the devouring flames as the lava set everything combustible on fire.

At half past six o'clock just as darkness drew on, and the city was veiled in a pall of suffocatting fume, which also hid the thundering volcano, there was a terrific shock of earthquake which seemed to tear the city from its moorings. It was then the stone walls fell and shaky houses collapsed, killing some 14 persons and wounding about 70. The whole city seemed to be moving, houses, streets and people alike. No one was willing to risk another moment indoors; and most of the citizens were making for the country and other open spaces. Trains were crowded, but soon the railway was disabled by the tracks being twisted by the earthquakes. The telegraph and electric light stations were now put out of order, and the city was thrown into darkness and left communicationless. And how great was that darkness! Fumes and falling pumice filled everywhere; while a mile and a half away the thunderous roar of the volcano, ripping up the bowels of the earth, seemed every moment to be growing louder, rendering the air-concussion distinctly perceptible and terrifying.

As the clouds of fume cleared away a bit the sight of the volcano, now self-illuminated, was a spectacle of terrifying majesty. It seemed like a cone of glowing fire, the end of a carbon in an arc-light, yet all the while projecting vast fireworks. Explosion after explosion sent projectiles, tons in weight, thousands of feet into space. These soared aloft and described graceful curves towards the base of the cone,

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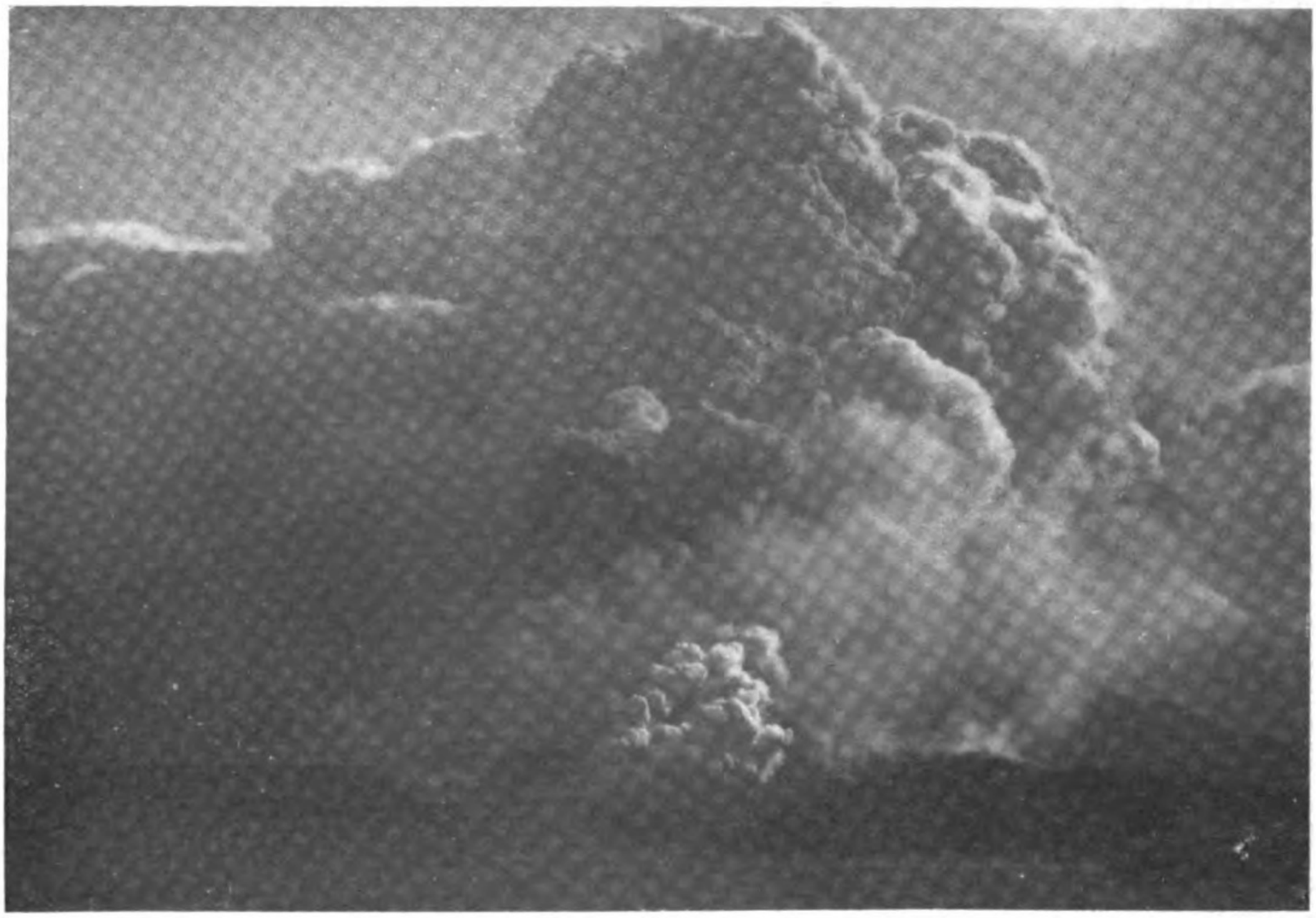

BOWELS OF THE EARTH BURST FORTH: ISLAND DESTROYED

VIEW FROM KAGOSHIMA: LAVA POURING INTO THE SEA

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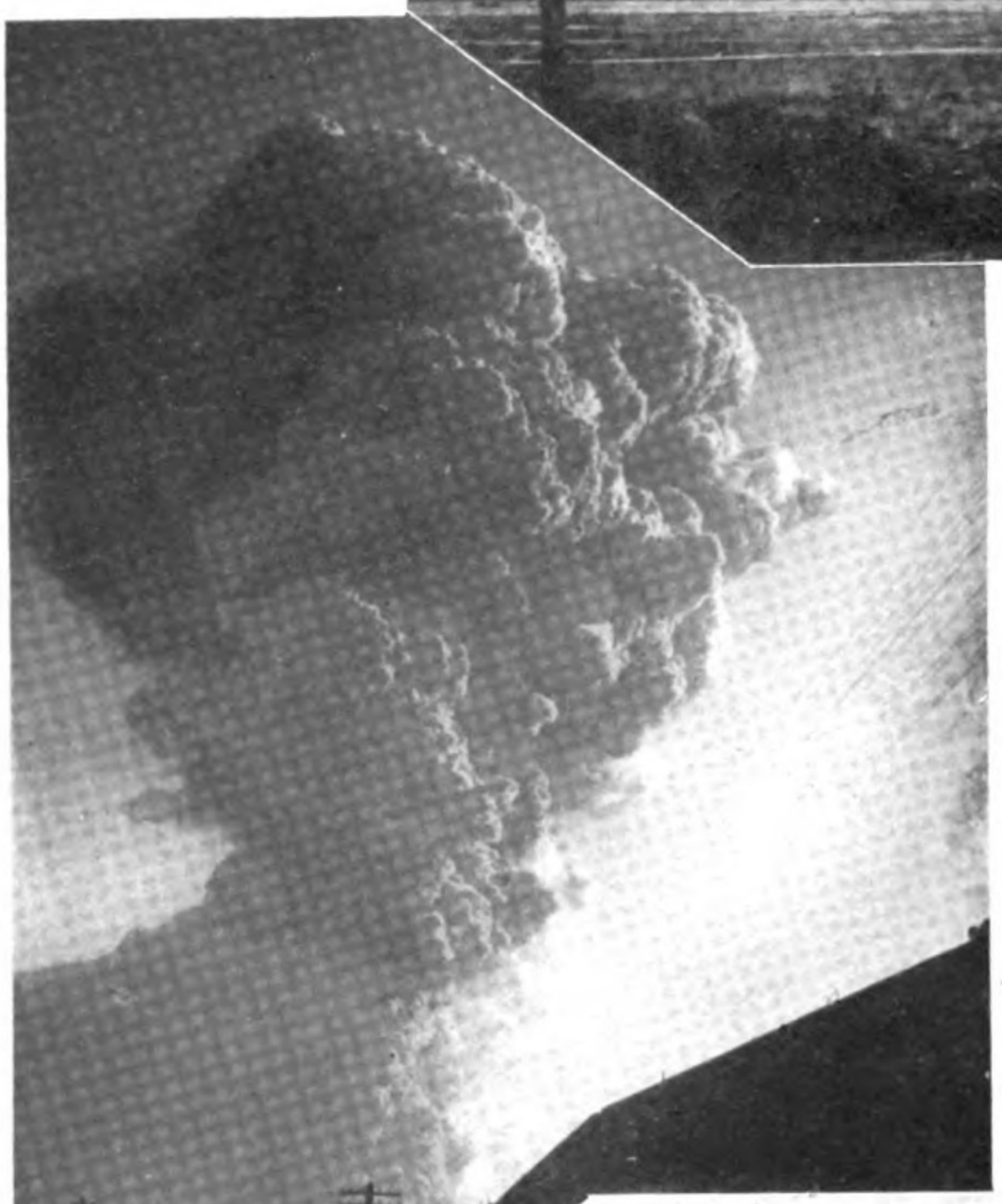
QUIETING DOWN



ONE OF MANY
EXPLOSIONS

SEISMOLOGISTS ARRIVE

SAKURAJIMA DISASTEA

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turning from incandescence to a dull red glow as they neared the earth. The oozing lava was something unimaginable. From various orifices it poured out in steady stream, glistening white-hot, and spreading as it descended, like a vast triangle with its base pushing into the sea, licking up everything in its way, and making the sea-water boil and hiss vast clouds of steam. As the lava moved down its molten way it came to precipices, down which it poured in cascades and Niagaras of liquid fire. The whole coastline of the island seemed a mass of fire, with trees and houses here and there ablaze for a moment and then gone. These gushes of lava that spilt down the corrugated ravines toward the sea were a sight unparalleled in the history of recent volcanic eruption.

During the eruption ships patrolled the coasts looking out for refugees, and some hundreds of stragglers were saved in this way. The sea was so covered with floating scoria that a vessel could make headway but slowly. On the second day after the most violent eruption, when the violence seemed to be easing somewhat, a party of investigators attempted to visit the scene of the disaster. At firrt the island appeared to be one vast ash-heap. Where but three days before were smilling villages with their little orange groves green about them, was now under fifteen feet of pumice. It was seen, however, that the villages on the north side had not been destroyed, nor the forests in the extreme south. Only one crater then showed any activity, but there seemed to be various fire-holes on the side of the cone from which vapour was issuing. Hundreds of acres of beautifully terraced rice fields were completely wiped out. Four days after the disaster the scattered inhabitants began to return to see what was left of their former habitations. Thousands of them have been deprived of all they had, and will be in need of charity for some time to come.

LOVE'S BLOOM

Shinoburedo
Iro ni de ni keri
Waga koi wa
Mono ya omou to
Hito no tou made.

❋

Alas! the blush upon my cheek,
Conceal it as I may,
Proclaims to all that I'm in love,
Till people smile and say—
'Where are thy thoughts to-day?'

By Taira-no-Kanemori (Tenth Century)
Tran. By W. N. Porter.

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GAME OF "GO"

By M. E.

GO is supposed to be the oldest game known to man. It was played in China before the dawn of history; and if is as old as China it is probably still older. In the orient is regarded as *par excellence* a gentleman's game, though all ranks of the Japanese are more or less expert at it. It came to Japan probably by way of Korea some time during the Nara period, that is, between the 8th and the 11th centuries. Mention is made of expert players of *Go* at the beginning of the 8th century, especially in the case of the priest Bansho, who was reputed to have acquired a knowledge of the same in China. Being an expert he had no difficulty in getting into the good graces of the Imperial Court of China, where all *Go* experts were much appreciated. After his return to Japan about the year 730 A. D., the nation seems to have at once taken to the game, and it spread everywhere. The Japanese soon proved no less adept in the game than the Chinese; and they also improved to some extent on the original form. Certainly it is now the most universally practised game in the Empire. History records that men of all ranks have been enamoured of it, including even members of the Imperial Family. The Emperor Nimmyo in the middle of the 9th century used to give *Go* parties at the palace, and gave the winner a prize. One of these contests in the Imperial presence has become historic, the two most noted experts of the day being engaged in a lengthy battle; and as this struggle between Sugao and Okatsuo proved so interesting, the game became a regular feature of Imperial entertainments. Though the game now enjoyed universal favour, it remained an amusement for amateurs until the time of the *Taiko* Hideyoshi, when the professional *Go* player appeared and won much favour. Hideyoshi liked the game because an expert knowledge of it involved much the same tactics as in actual warfare, and its principles of operation, both offensive and defensive, were more or less applicable to a real engagement on the field of battle.

Among the most noted players of these old days were the Buddhist priests; presumably their leisure gave them ample time for practice. It is said that even now among the most expert players of chess and such games are the missionaries. In the year 1588 Hideyoshi presented to one of the famous *Go* priests, Sansha by name, a testimonial in praise of his skill in the game, according him a life pension. From this time eminence in the game came to be like greatness in poetry, or literature generally, and it was regarded as under the fostering protection of the government. Needless to say propessional players henceforth swarmed in the Imperial capital. The family of Sansha was given the highsounding name of Honinbo, and his pension was made hereditary. Nor was he and his the only ones so honoured. Certain *samurai* named Yasui, Inouye and Hayashi were also thus favoured; and these were summoned to the castle in Yedo every year to play in the presence of the Shogun. This practice came to be known as *Gozen-go* or *Go* played

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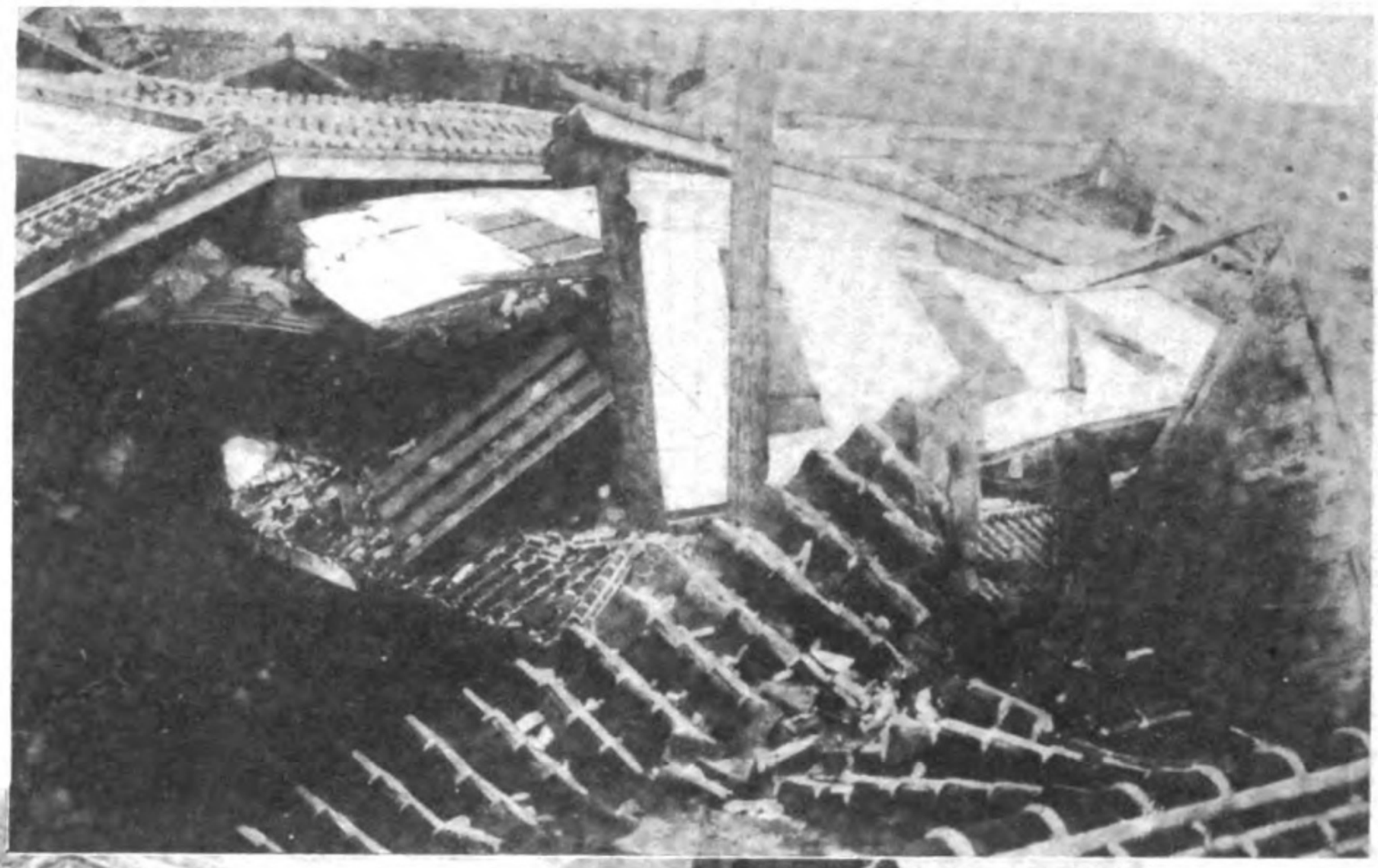

EARTHQUAKES, FALLING HOUSES AND FLEEING REFUGEES

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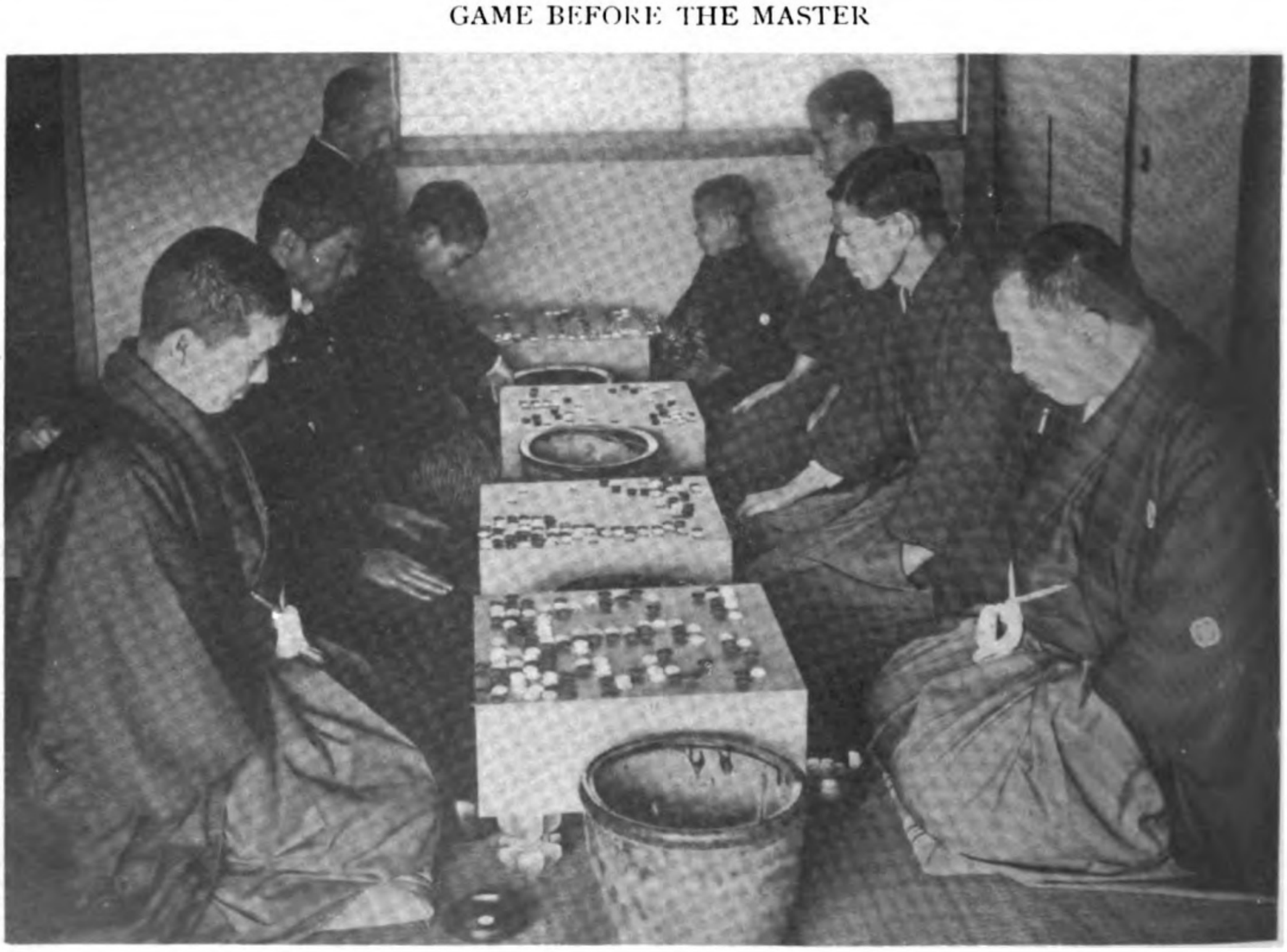
GAME BEFORE THE MASTER



TEACHING THE GAME OF "GO"

THE GAME OF "GO"

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before the presence of the Shogun. In these contest *samurai* laboured to display as much art and skill as they would on the field of battle. Interest in the profession of *Go* playing may be inferred from the fact that, in time, the priest Sansha, afore-mentioned, withdrew from his religious duties to establish a school for *Go* players in the capital at Kyoto. During the great war campaigns of the time this man accompanied the army, to keep the chief officers company, in times-off, at the national game. Ieyasu was so interested in the game that he founded a *Go* academy, placing Honinbo at the head. From this time professional players could take degrees in *Go* according to their achievements, like wrestlers and prize-fighters in modern times. The champion was accorded the rank of *sho-dan*; and any one who succeeded in defeating a champion was elevated still higher, to the rank of *Ni-dan*. The house of Honinbo naturally acquired universal fame in the art of *Go*-playing, a fame it still retains, Shusai, the present representive of the name, and 21st in descent from Sansha, being at present a great master of *Go*.

To give any idea of the board on which *Go* is played, and the principles involved in the game, is no easy matter; but we venture upon it. The board is in squares, something like a chess board. It is usually a solid block of wood, *kaya* tree preferred, and is about 17½ inches square: the legal size is 17½ inches by 16, and about 5 inches thick. The block stands on four legs, raising it some 8 or 9 inches above the floor. The block and legs are invariably stained yellow. The board is thus not exactly square, and the lines one way are slightly farther apart than those crossing them; but the surface represents 361 squares. The pawns are black on one side white on the other. They are usually made of some heavy material, like stone, ivory, celluloid, and so on, and are round in shape. The pawns are placed, not on the center of the square, but where the lines intersect. These intersected point are called "*me*" or eyes. In different parts of the surface there are nine dots, which show where handicap pawns are to be placed. The handicaps placed in all these dots are known as *Sei-moku*. The number of pawns correspond to the number of *me*. There are 181 black pawnr and 180 white ones; and the weaker player is allowed to take the black pawns. It is said that originally the black were given the one higher in social rank. In the game the entire number of pawns is never used, as there are always empty spaces left after a game is finished. In handling the pawns the Japanese always take them between the middle and the index finger, and not between the thumb and finger, as foreigners do. When placing a pawn it is sharply snapped down on the block, producing a sound spirited and pleasant to the players as they game progresses. Two contestants engage, though sometimes parties take sides in making suggestions; and moves are in turn. The aim of the game is to see which side can gain the largest territory, by capturing the enemy's men, the tactics being a sort of investment as in war. The pawn can be placed on any space unoccupied; and stones once placed cannot be removed except by the victor when completely invested. As many men as are on all sides surrounded may be taken at one time. Stones, or men, as good as taken, are called *dead* men. They may be left

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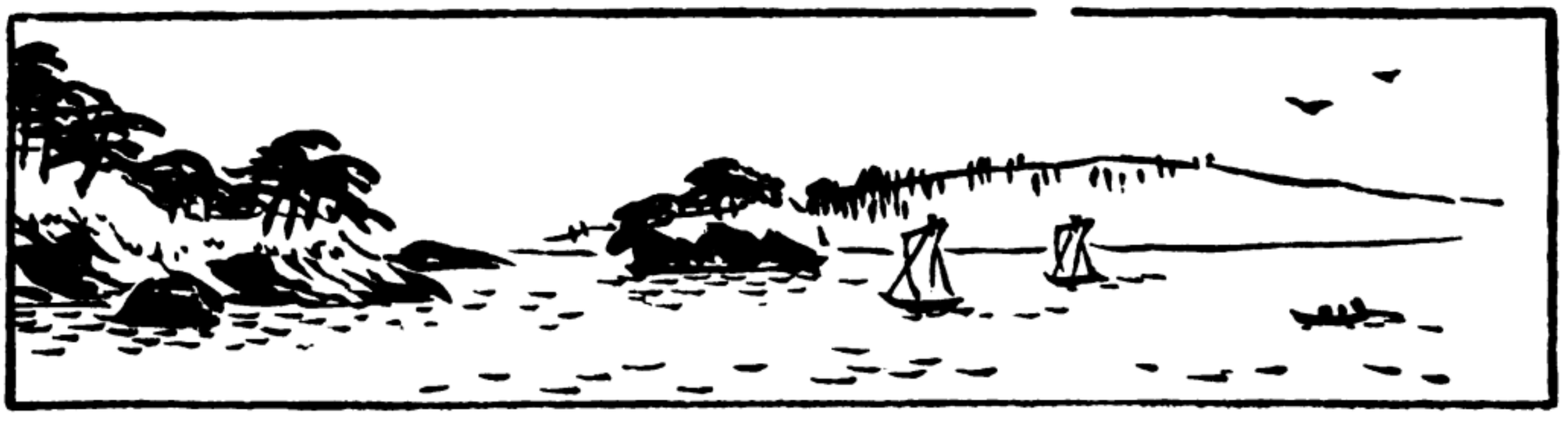
on the field till the battle is over, if preferred. And captured men may be used against the enemy to fill up territory so as to reduce an adversary's chances as much as possible. When the opposing armies come in touch face to face and can move forward no further, the game ends. It is not necessary that a pawn be surrounded diagonally in order to be captured, which would require eight or nine stones: four are enough for complete investment. If a pawn is at the edge of the board it may be captured by only three of the enemy's men; while one on the extreme corner may be taken by only two men. Men on parallel lines are "connected" and support each other; while those connected *daigonally* are not permitted to count.

At the present time the game of *Go* is as popular and prevalent in Japan as ever it was; and expert players are to be found even among the upper classes, including noblemen and princes. His Imperial Highness Prince Fushimi is unexcelled as a *Go* player. The late Prince Ito was also a master of the game. He once gave a champion a handicap of six men, and beat him. Viscount Akimoto also stands high in the game. The late Prince Yoshinobu Tokugawa was good at *Go*. Some of the Japanese experts have gone over to Korea and China recently to win laurels, just as wastern billiard players sometimes do, in taking a trip abroad for the sake of the game.

Last year Takabe Dohei, of the Honinbo school, went to Nanking to challenge a noted professional of China, named Cho Rakuzan. He played fifty matches, out of which he won forty, astonishing the whole world of *Go* in China.

There are at present nine degrees in *Go*, and the highest is so difficult to take, and after taking to maintain, that it is seldom held. One holding the highest degree has usually to give a handicap of four men to one of the ninth degree. A handicap of one pawn must be accorded for every two degrees difference between the players.

The game of *Go* is quite different from what is commonly known as *Go-ban*, or *Gomoku-narabe*; as the Japanese call it. It is a game of five in a row, and is seldom played by *Go* lovers, as it seems too simple. Nevertheless it is capable sport in the hands of experts. Some find in it a good means of relaxation, the object being to block an opponent in every way and so prevent advance, the whole board often being covered with men. The game is begun in the middle of the board instead of at the edge, as in *Go*.



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AN INTERVIEW WITH PRESIDENT WILSON AND SECRETARY BRYAN

By Dr. IBUKA

DURING my sojourn in the United States some time ago as a delegate to the Interuational Students' Christian Federation, through h the good offices of our Ambassador in Washington I had the honour of an interview with the President and the Secretary of State, in company with Dr. Soyeda, who was on a mission of investigation in America at the time. Naturally in this interview with the two most distinguished personages in modern America, we talked about affairs most vitally affecting the relations and interests of both countries, including the Alien Land Law in California. Our conference with the President, of course, could not be long: the interview lasted only about fifteen minutes; but with the Secretary of State we had a longer time; for he very kindly invited us not only to his office in the State Department, but one the following day to dinner at his private residence. At that time Mr. Bryan talked freely of the difficulties connected with immigration and the land ownership question. He contended that the problem was not racial but economic, and that the difference of race was merely accidental. The Secretary of State went on to say what a high opinion he entertained of the Japanese people, especially the young men he had met, some of whom he felt proud to regard even as he would his own sons. There is no doubt that the American officials entertain none but the best feelings toward Japan, and we appreciate their good-will to the fullest extent. But I cannot quite agree that the root of the whole difficulty in California is economic. I am convinced that racial prejudice has a good deal to do with it.

This, of course, gives rise to a big question, one that concerns not Japan alone but the entire world; and such a question is much too vast for discussion on my part at this time. I may say, however, that it seems to me the race problem is going to form the biggest question for the solution of the 20th century. On my way to the United States on the steamer I met with a friendly American, who had a very high opinion of Japan; and he expressed a conviction that it would be better for the Japanese to boycott California and go to some other part of the United States. He believed that under such circumstances the Californians would be the first to feel the blow, and be much disconcerted. In fact he thought it would not be long before they would be invited to return. Of course such a suggestion is impracticable. There are fifty or sixty thousand Japanese in California; and they can not very well pick up bag and baggage and clear out; and even if they could, the sudden appearance of that number of aliens in any section of

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America would immediately create similar problems. We are accustomed to say that the eastern portion of the United States and Canada has no prejudice against our immigrants ; but if they were found to be emigrating thither in large numbers no doubt the same difficulties would arise. Let even, say 10,000, Japanese suddenly invade New York or Pennsylvania, and see what would happen! The same situation would be created as now obtains in California. Call it an economic problem if you will, or explain it as the clash between oriental and occidental civilizations ; but the root of the trouble is racial. The marvellous development in facilities of communication that has marked the progress of the last few years, has thrown the races of the earth suddenly into juxtaposition, and they are not prepared for the shock ; they have not been educated to intermingle harmoniously. A French writer not so long ago dreamed of a trip around the world in 80 days ; but recently an American went around the globe in 35. Under such circumstances there is certain to be more or less irritation between races ; and as the population of the earth is increasing at a rapid rate the race difficulty may be worse before it is better.

As it is to-day, Europe, the smallest of the five great continents of the earth, dominates the greater part of mankind. Europeans rule North and South America, the greater part of Africa, all Australia and New Zealand as well as India and numerous islands of the sea. For the most part the white and the coloured races chance to be placed on opposite sides of the globe. They appear to wish to close their doors against the coloured races ; yet at the same time wish to mingle with them. They want to have free course in the coloured man's country, but they don't want him to have free course in their country. This does not appeal to us at all as just. It may be made to appear just in law, but in its essence it is flagrant injustice.

At a recent religious conference in Europe a bishop from Africa described the race and labour troubles there. He said that the white man exploiting that country was unable himself to do the work : he had to import coloured labour. The Chinese were first brought over, but the situation created was so critical that in time they had to be deported ; and then Indians were tried. As the latter were British subjects it was thought they would be tolerated. But the struggle continues just the same ; and was never worse than it is to-day. When Indians who are British subjects are not permitted free entrance to British territory, such as South Africa, Australia and Canada, what is it but race-prejudice? The excuse given is that it is an economic question : that if the coloured labourers are permitted to outnumber the white, the latter will be thrown out of employment and a worse problem will be created. Others again contend that the root of the difficulty is moral : the civilizations of the East and the West are separated by moral ideals, and cannot assimilate until these ideals are brought more into harmony. Thus a world-wide problem is created, and the nations will have to face it and solve it. To neglect it is but to put off the evil day. Talking of it as though it were a mere California question, is futile. It is not a question between America and Japan, but between the entire East and the entire West. What nonsense it is to hand over the solution of such a world-wide problem to a few statesmen on

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either side of the Pacific and expect them to settle it; and then when they appear unequal to the task, to berate them as though they were at fault? So long as we treat it in this light and indifferent mamer we shall be gravely endangering the peace of the world. To assume such an attitude is to set the nations at one anothers' throats. It is a sacred question of humanity and can be permanently settled only by humanitarian methods. In my opinion so vast and far-reaching a problem cannot be settled without religion; for religion is the one thing that goes to the root of the matter and teaches all men to love and respect each other as brethren. It is a question of justice to be sure; but where can genuine justice be found apart from sincere religious convinction? There is no doubt that the attitude of a large portion of the white races toward to coloured races is contrary to the teaching of Christianity. By teaching them to obey the tenets of the faith their nations profess but do not practise, justice in the end may be done. Christianity says that: "God has made of one blood all men to dwell on the face of the earth," but some of the white races are saying, "No; God has not made them of one blood; some have white blood and some other tints, and the white blooded are to keep the tinted bloods at arms' length." Christianity teaches further that all men on this earth are children of the same Heavenly Father and Creator, and are, therefore, brothers. Not until mankind accepts this truth and lives it, will the race problem be settled. In Christ there is neither Jew Nor Greek, bond nor free, but all are one.

All this beautiful truth, so possible if men would but learn and practise it, was splendidly illustrated at the Mohonk Conference last year. This conference meets in the interests of peace. It is held at the beautiful Mohonk Lake, and the delegates, who represent all nations and races, numbering about 300, meet in a fine hotel and eat together as well as confer. The same persons never sit at the same table with the same partners more than once. For each meal, tickets are distributed at the door; and one never knows whot his luck will be, or who his neighbor at dinner or luncheon will be. For breakfast one's neighbor may be an African, for luncheon and American, for dinner a Swede, for next breakfast a Chinese, and luncheon again a Japanese and soon. How wonderfuliy just and peaceful was this intermingling of all nations; but it was made possible chiefly by the influence of the Christian religion; and not until the conflicting races accept and live the teachings of that religion will they mingle amicably and to their mutual profit. The only thing that can bring different races and colours and civilizations together harmoniously is oneness of character: the same moral ideal, the same compelling divine spirit; and such a spirit comes only from Christian faith and practice. Religion alone can solve the race question!

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SUNSET IN JAPAN

It is the hour of sunset ; all is still
Save for the temple bell, which, ever and anon
Sends out its plaintive message " day is done ! "
And from the mountain top, all glistering gold
A soft, mysterious answering voice is toll'd.
The weary pilgrim, from his virtuous task
Slowly descends ; and from his wooden flask
Distributes the remainder of his rice
To the poor beggars, whom his smiles entice.
Upon the rice-fields, carpeted below
There steals an ever-deepening crimson glow !
The country peasant casts aside his plow
And turns toward his eager, patient cow
Which stands, with streaming sides from mid-day toil
Among the furrows of the fertile soil ;
Then both toward the village wend their way,
But first the peasant stops awhile to pray ;
With reverent mien and softly-clapping hand
Invoking Bnddha's blessing on his land.
Soon over mountain top and slumbering vale.
Steals forth a light, mysterious and pale.
It ts the twilight—but 'tis not for long,
A few swift moments, then alas ! 'Tis gone.
Softly approaches night, and to the moon
The owl, among the pines, doth hoot and croon ;
The bat, in search of food, doth wing its flight
And myriad insects greet the approaching night,
Upon the hills a thin white mantle falls,
And everything responds to nature's calls.
Thus, every passing day draws up the plan
Of setting sun in dreamy old Japan.

—*Rex Hodgson.*

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NAVAL SUPREMACY OF THE ORIENT

By A REAR-ADMIRAL

(IMPERIAL JAPANESE NAVY)

THE Imperial Japanese Navy today appears to hold preëminence in all Far Eastern seas. Certainly the naval forces of other powers as now represented in Oriental waters can in no way, for a moment, compare with those of Japan. On a peace footing we possess the First, Second and Third Squadrons, together with guard ships and reserve boats in goodly numbers, each attached to its own proper naval station; and in any case of emergency Japan can group these as she pleases in various divisions, and so in short order mobilize a combined fleet that any naval force in the world might well hesitate to encounter. That this is not mere fancy may be seen from the case of the great Baltic fleet which invaded our shores at the time of the war with Russia; and the Japanese navy is stronger and in better fighting condition to-day than it was then. We are, likewise, well equipped in convenient naval bases for all defensive operations. Our two fine naval ports at Sasebo and Maizuru stand us in good stead against attacks from the direction of Russia and China; and Port Arthur against invasion from north China. Along the Korean coast we have the spacious and convenient port of Chinkaiwan and Bakō as a southern base, with Ohominato further north. On our Eastern coast we have Yokosuka with its excellent harbour and fine dockyard; and on the Inland Sea there is Kure, equally well equipped for accommodating and constructing all kinds of war ships. Thus, should our relations with any foreign power be unfortunately ruptured at any time, the entire navy of Japan would at once be ready to proceed in any direction indicated, and put up a defence second to none.

Compared, therefore, with the naval forces of other powers represented in the Far East, the Japanese navy is easily supreme, though we are inferior to many of the western fleets in their home waters. As our naval force is sufficient to command the supremacy of the Far East, as at present represented by the navies of western powers, it may look to some as though Japan were in quite a safe position, with nothing to fear from without. But we have to ask what would happen if war broke out between any western power and Japan? Would not the Far Eastern fleet of any such power soon increase to alarming proportions? Of course one must answer in the affirmative. But yet some among us contend that the western powers have great faith in Japan, and they keep but a small representation of naval force in the Far East, because they rely on Japan to keep peace in the Far East. The Anglo-Japanese Alliance is pointed to as proof of the trust reposed in Japan as the power responsible for all affairs in the remote Orient. From this it might be fancied by some that the dominion of the sea in this part of the world was left wholly to Japan.

That this is a very superficial view of the situation must be appareat to any thoughtful Japanese. Surely none of us could be so imprudent as for a moment to be influenced by it. In fact only our

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hair-brained politicians give vent to it at all. My own view is that behind all these apparently insignificant naval fcrces of western powers in the Far East there are the mightier forces of their combined fieets, formidable and uncanny, a constant menace to Japan's expansion and progress.

One may as well ask at the outset how it is that the powers are content with so small a representation of naval force in Far Eastern waters at present? As a matter of fact if any of these small squadrons got into trouble with Japan at any time, they would undoubtedly be completely wiped out before any help could be had from their home fleets. And if Japan suffered any serious loss in the conflict, all repairs could be made ere a foreign fleet could reach these shores. All this was clearly demonstrated in the war with Russia. Just as the various divisions of the Russian fleet were destroyed in turn, so it might probably be in the casc of another attack from the west. On the other hand, should any western power increase her naval forces in the Far East, it would arouse suspicion as to sinister designs, and force Japan to still greater naval expansion. It is now admitted that the despatch of a great fleet to distant waters is not so difficult a matter as it seemed formerly; and every year warships are achieving greater speed. Thus the navies of the world are brought closer and closer every year. The opening of the Panama canal, too, will bring about a radical revolution in naval routes. In the case of a great nation with a big navy and unlimited resources there is no doubt she would have little difficulty in despatching to Japan a fleet superior to ours, and with innumerable transports and other equippage easily overawe our present defences. From all of which it will readily be seen how it is that some of the great powers are quite indifferent to the weakness of their present naval forces in the Far East. It is, therefore, not what we see now, that we should consider; but what we should see if war broke out, that we ought to bear in mind, when we ponder the safety of our position in Far Eastern seas.

There is no doubt that as Russia has vast interests in the Far East, including those of her own actual coastline, she will in time station a strong fleet in these waters; nor can we feel sure that she would not again send another Baltic fleet to help out. As the harbour of Vladivostock is unable to accommodate a very large fleet and is inconvenient on account of ice in winter, Russia would have to make provision to overcome the difficulty. Thus though Valdivostock is disadvantageously situated in some respects, on the other had it is within easy access of Russian traffic from Siberia, and doubtless Russia will find a way to render the harbour capable of accommodating a fleet of any size she chooses.

At present Russia is busily engaged in the reconstruction of her navy, and the work is proceeding with alarming rapidity. It must ever remain an important question to Japan to consider the naval strength of Russia and what fleet she will be able to despatch to the Far East in case of necessity. Allowing that the Black Sea fleet is tied up by international restriction so that it cannot pass through the Dardanelles, she is yet at liberty to despatch the whole of her Baltic naval force to the Far East if emergency calls for it. As Russia has no need of keeping a large fleet in the Baltic sea the entire western naval force would be at her disposal for Far Eastern service. Therefore Japan can never afford to ignore the naval strength of Russia.

Next to Russia it may be said that Great Britain has the greatest interests in the Far East. Nearly all the important points *en route* between her home base and the Far East are already in her hands to be used and guarded. There is nothing to preclude Britain sending a powerful fleet to the East any time she wishes. Of course it is not such an easy task as some might suppose. She could not send her whole fighting strength to the East, and thus tempt her enemies at home. She has to consider her home food supply as well as her defences. It is possible that she could not spare more than half her present fleet for Far Eastern service in case of emergency. This is

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IMPERIAL NAVAL REVIEW, 213 SHIPS

JAPAN'S NAVAL SUPREMACY IN THE FAR EAST

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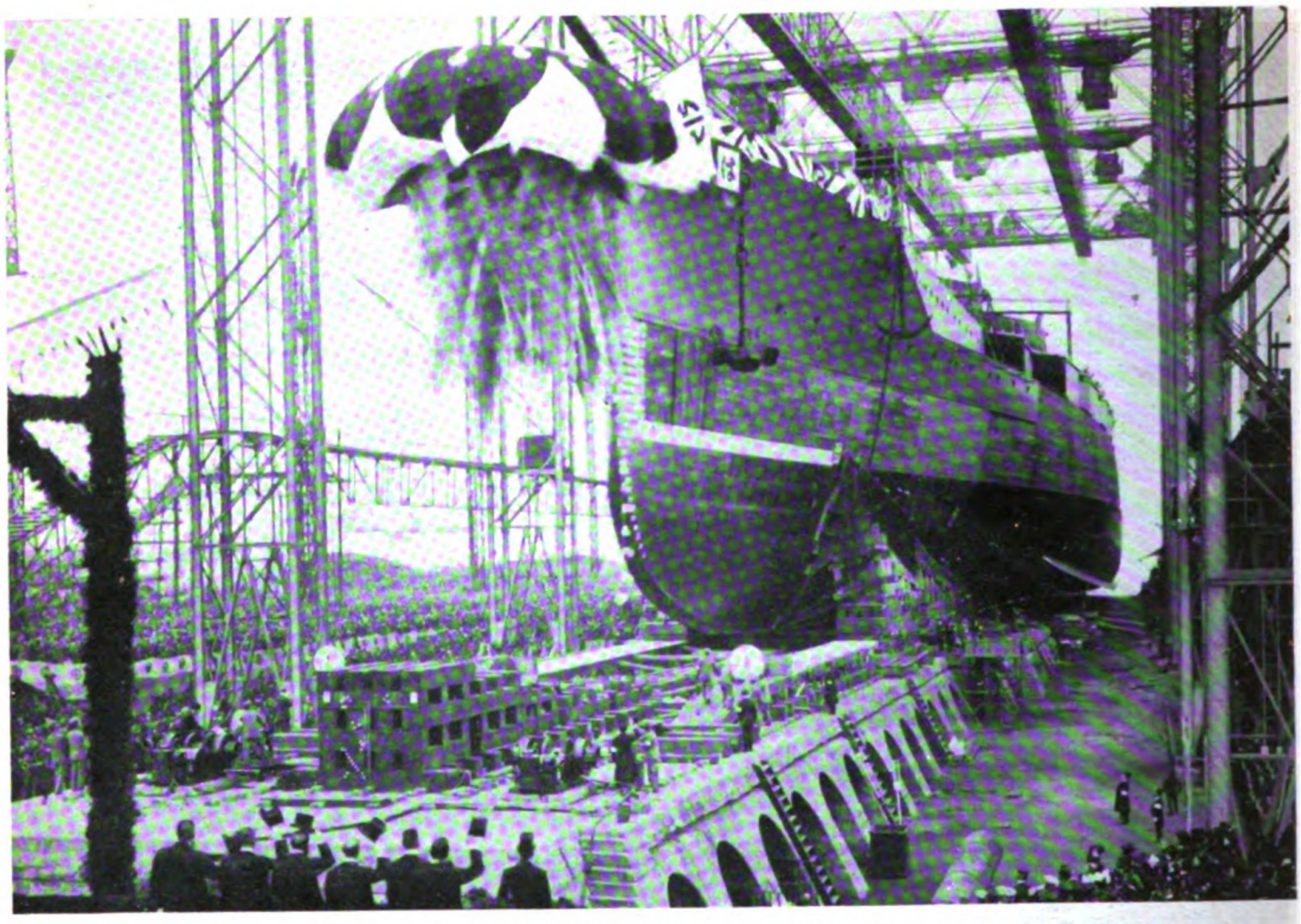
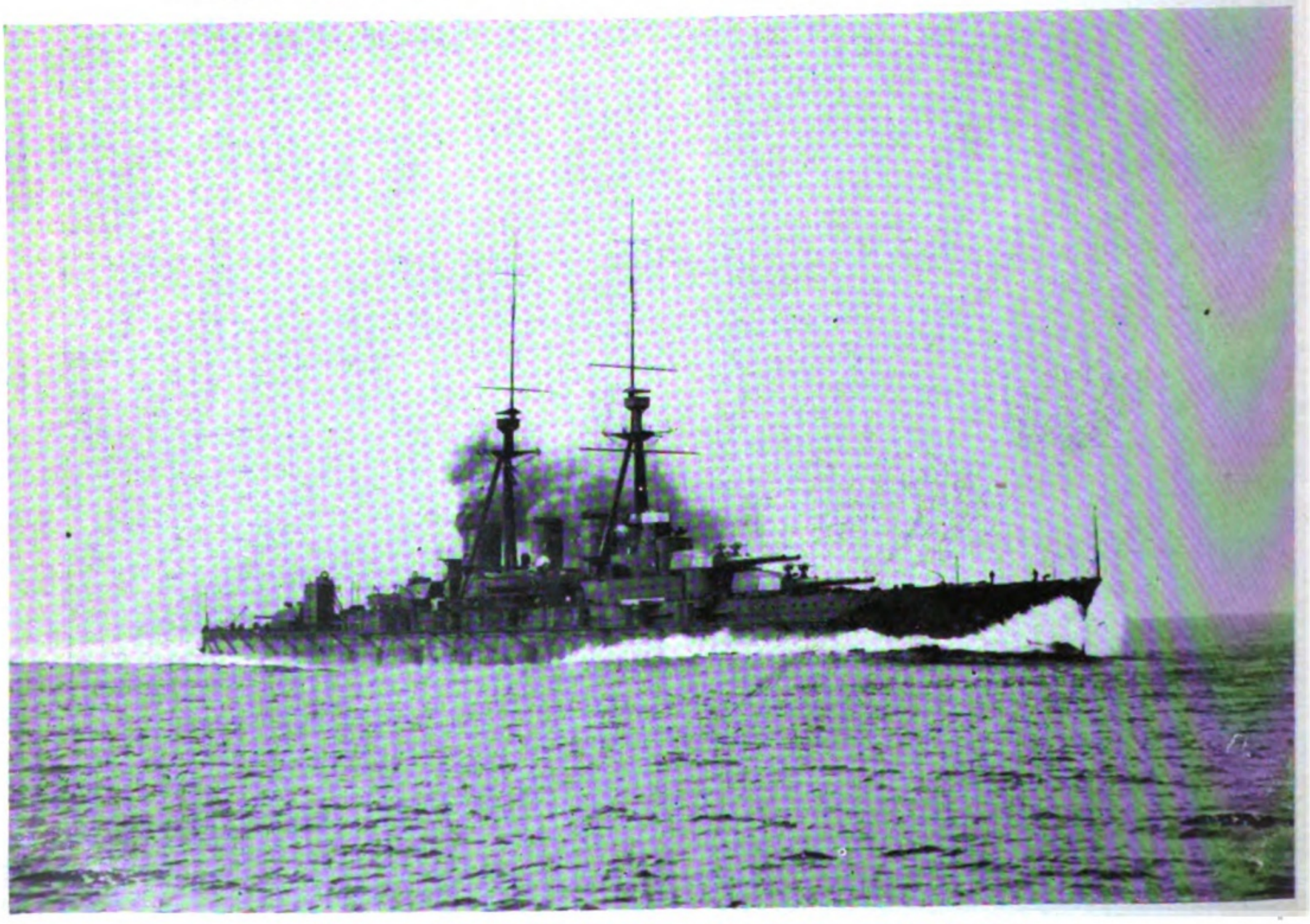


LAUNCH OF H. I. J. M. DREADNAUGHT "HARUNA", 30.500 TONS



H. I. J. M. BATTLECRUISER "KONGO", 30.500 TONS

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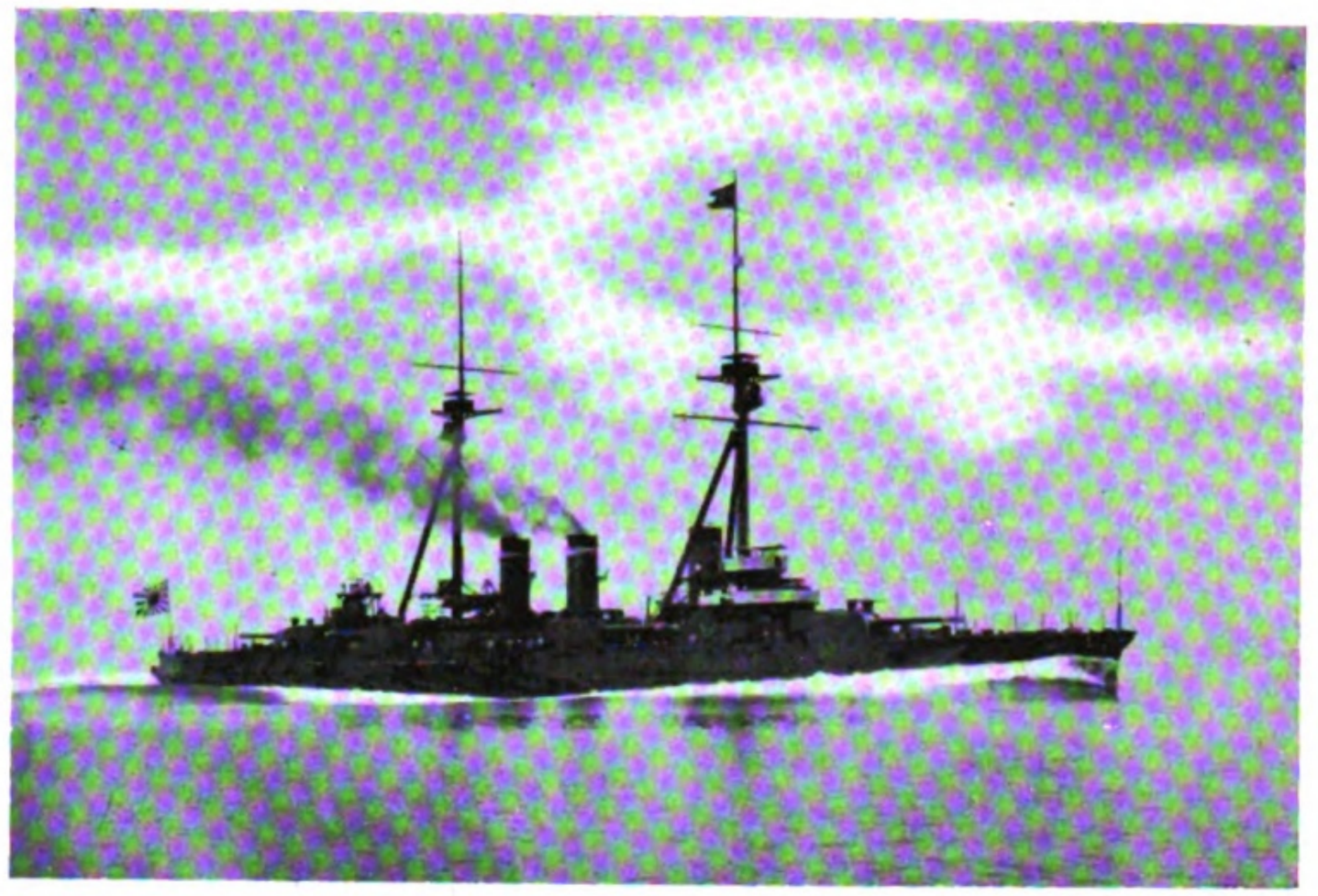
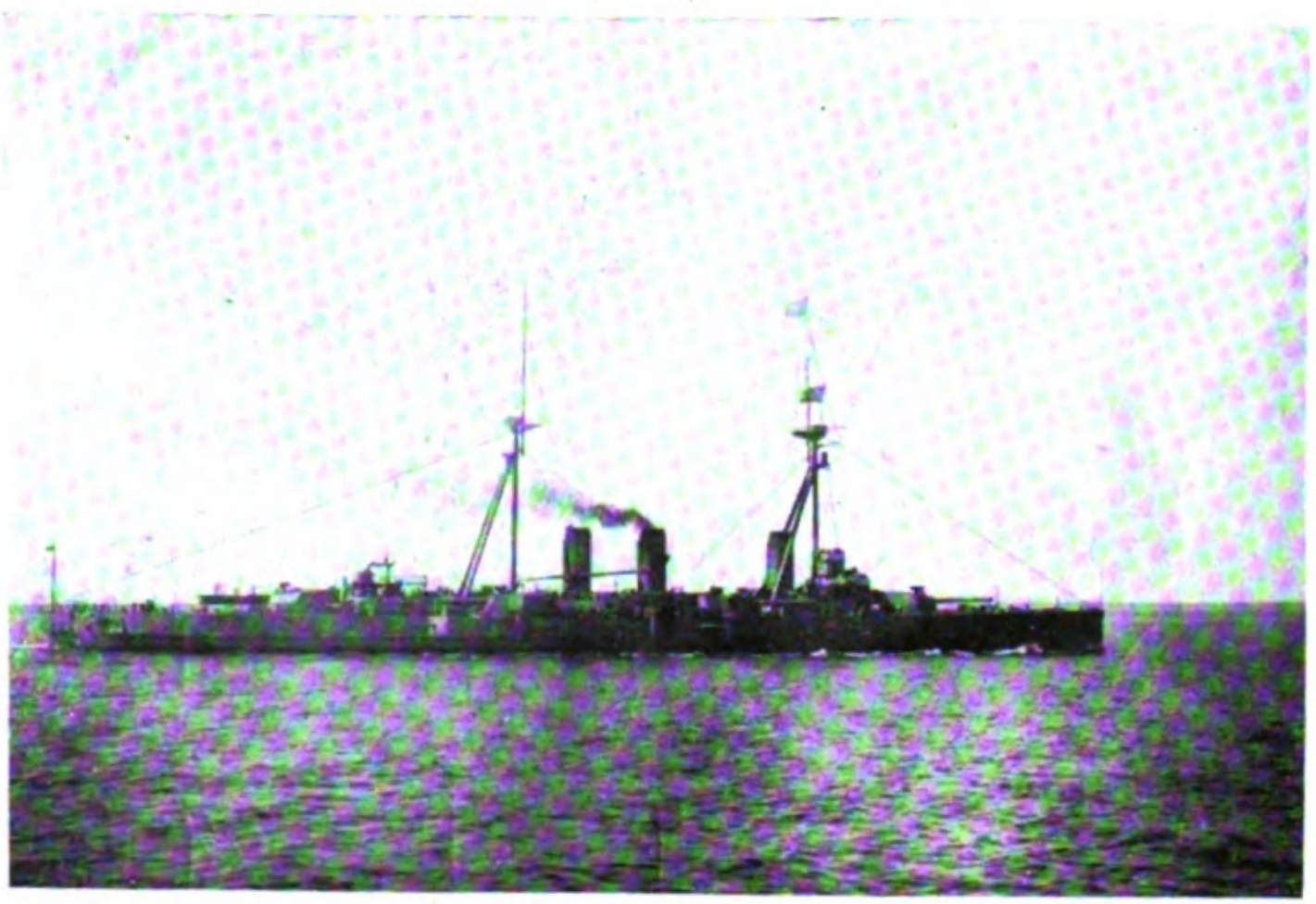
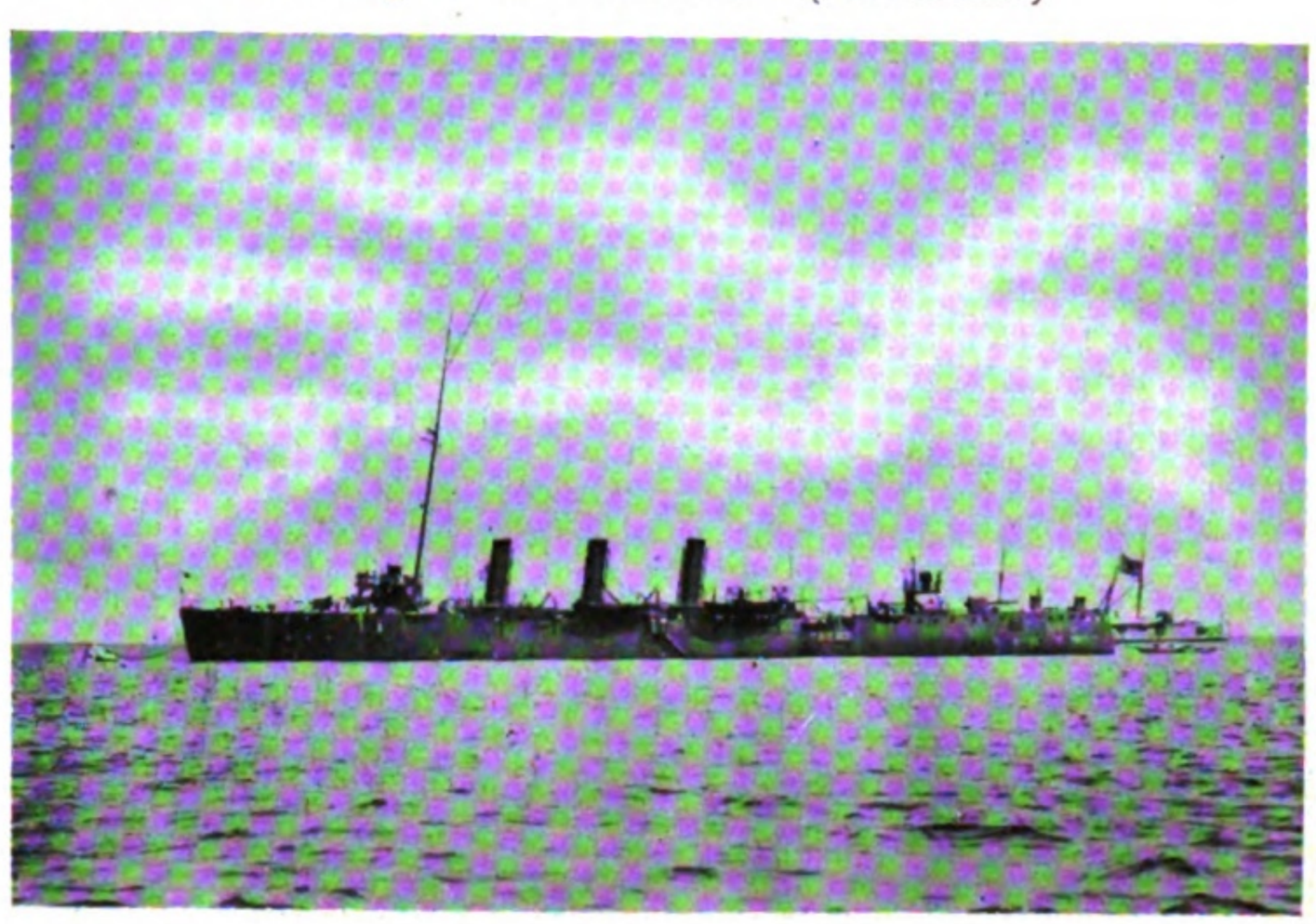
H. I. J. M. S. "AKI" (battlecruiser)



H. I. J. M. S. "SETTSU" (battlecruiser)



H. I. J. M. DREADNUGHT "KAWACHI"



H. I. J. M. S. "MOGAMI"

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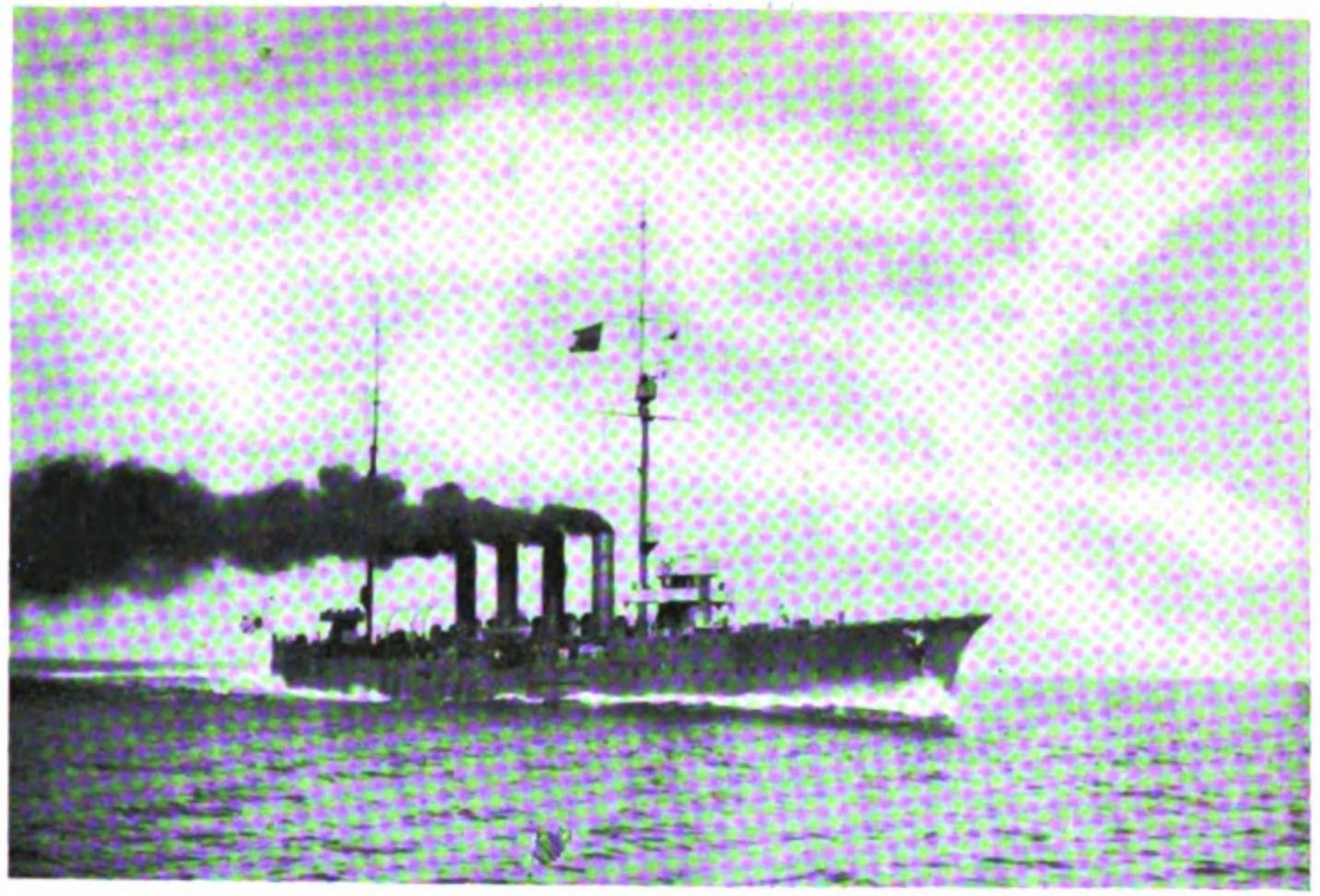
H. I. J. M. S. "TONE"



H. I. J. M. S. "HIRADO"

H. I. J. M. S. "IZUMO"

H. I. J. M. S. "KATORI"

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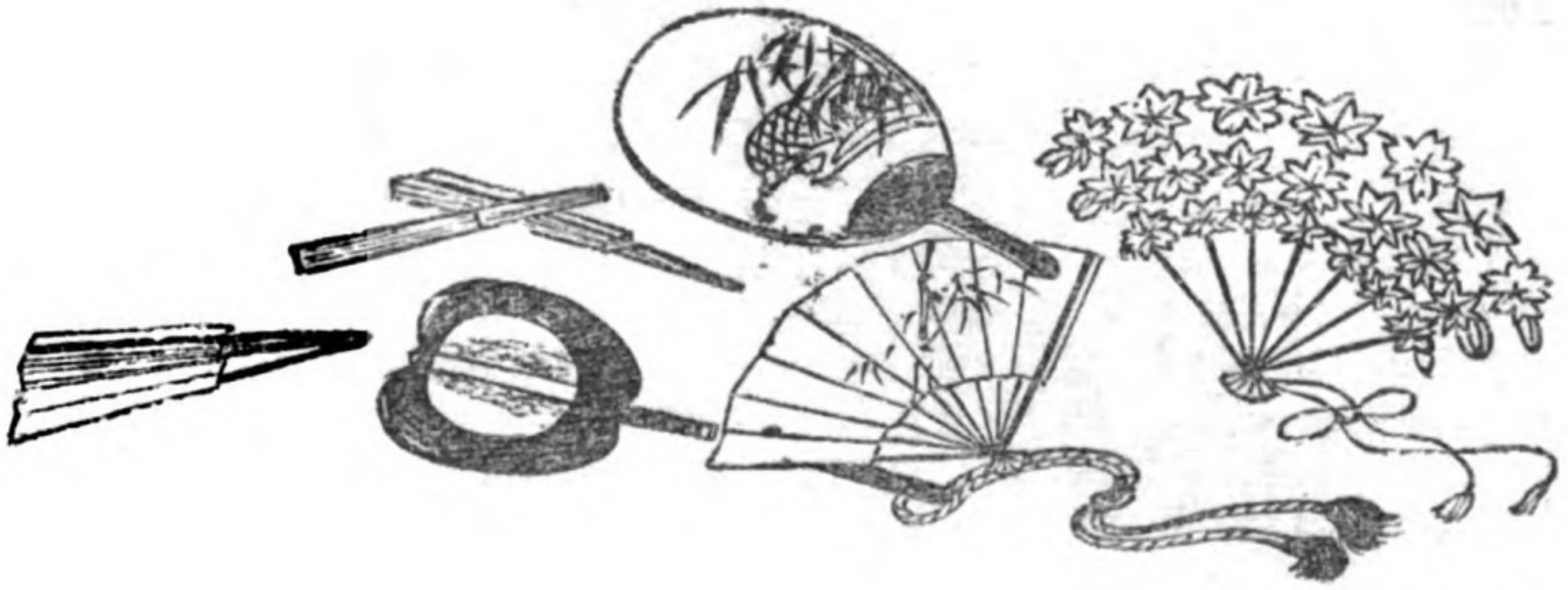
a matter that must ever make Britain anxious.

As to the United States she is carefully planning her naval bases on the Pacific, building her defensive works in the Philippines and at Hawaii, making provision for an immense fleet. In case of emergency she could despatch a powerful fleet to Far Eastern seas on short notice. America is an independent nation on the western hemisphere, with nothing to fear at home, and would be free to deal with any situation arising in the East without much handicap. No country would dare to attack America on the Atlantic side without having a safe naval base; and much less would any from the Pacific side. In this respect America is in the first rank of safety among the powers.

As to Germany it may be taken for granted that she could at any time afford to send a powerful fleet to Far Eantern waters if necessity dictated. For her own short coastline a few ships might suffice for defence. A skilful laying of mines would in itself be sufficient to determine the boldest naval attack. In this respect her coast is almost as safe as the American coast. The completion of the Kiel canal will also afford her great advantage. France is geographically so situated that she requires a very powerful navy for protection of her coasts; but the present understanding between France and England leaves her in a much improved position in this respect. There is no doubt she could despatch most of her naval force to the Far East in case of conflict, and would be able to defend her shores at home with smaller craft in the handling of which she is specially dexterous; and with her skill in diplomacy she might be able to keep peace in Europe till she finished her operations in the Far East.

From what has been said of the five great nations mentioned above, it is clear that from none of them is the Orient quite safe, should they see fit to despatch a fleet out here. Taking the naval strength of the countries indicated, as it will be in 1917, England would be able to send 37 battleships, America 33, Germany 41, France 23, against Japan's paltry 13. Thus Japan will in the year indicated occupy the lowest naval position of any of the great powers. Our optimists declare that since we are in alliance with the greatest naval power of the world, Britain, we could depend on her assistance in case of emergency. Be that as it may, if Japan be content with her present fighting strength, she would soon become so inferior as a naval power as not to be reckoned one at all. Would England be willing to keep up an alliance with a country that lacked naval force? Indeed, even with England, we could not hope to maintain any harmonious relation unless we could put up sufficient naval force to command her esteem and respect.



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CHILDREN'S PARADISE

By Dr. Y. HAGA

IN nearly all literature about Japan whether ephemeral or in book from we are accustomed to see Japan referred to as the paradise of children. Presumably there must be some special reason why foreigners are attracted to this phase of our civilization and social life. Why is it then that so many visitors to Japan seem to regard the country as particularly devoted to children? The impression is no doubt based more or less on fact. There are many things in the life of the Japanese child that will at once catch and hold the eye of the foreigner. The gay and beautiful dresses with which we clothe our little girls, must often strike the foreign eye, suggesting that the little ones are as happy as they are beautiful and well dressed. One writer on Japan says that every baby seems to have two heads, but on approaching it you discover that one is the head of its nurse who bears it on her back. One seldom sees a Japanese baby out of doors unless it be borne on the back of its mother, brother or sister, if not on the family nurse. Foreigners seeing this constant attention to babies are convinced that Japan is a land where little ones are specially cared for.

Another thing the foreigner cannot help seeing is the unusual number of toy shops that line the streets of Japanese city. At every important street corner, and at every tramstop one sees well-supplied shops with all manner of toys for the little ones; for there are few mothers, who, after the day's shopping is over, will not be tempted to spend the remaining few pence in a pleasant surprise for the wee ones at home. And as one rides in the street cars, especially in the evening, one is again struck by the number of persons, both men and women, who have their hands full of toys on the way home to meet the family. These toys, most of them, like children's desires, are ephemeral; they cannot last long; and so the buying and the excitement continue *ad infinitum*.

Recently there arrived in Tokyo a new professor for the Imperial Academy of Music; and when asked what was the thing that most impressed him in Japanese metropolis, he at once answered that the most conspicuous things in Tokyo were electric light poles and toy shops. The shops are supported not only by parents and the family generally, but by innumerable uncles, aunts and cousins as well. In Europe and America toys have seasons, such as Christmas, when there is a great demand; but in Japan, as far as toys are concerned, it is Christmas all the time. This is probably why there are so many more toy shops in a Japanese than in a European city. Nor is there any country outside of Japan where one will see so many older people given up to the amusing of children. In conversation with a Swiss gentleman the other day he remarked that when he visited Asakusa park he witnessed something never seen in his own country, nor indeed anywhere in Europe: grown-up men and women romping about with children, to the endless delight of the little ones. Said he, "The Japanese play well," and explained that in European parks most of those strolling about are tourists. Thus, while in the west one sees the foreigner roaming

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A PARADISE OF CHILDREN

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I

2

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1. A DAY AT THE SEASIDE
2. GYMNASTICS
3. A PATRIOTIC OCCASION

A CHILDREN'S PARADISE

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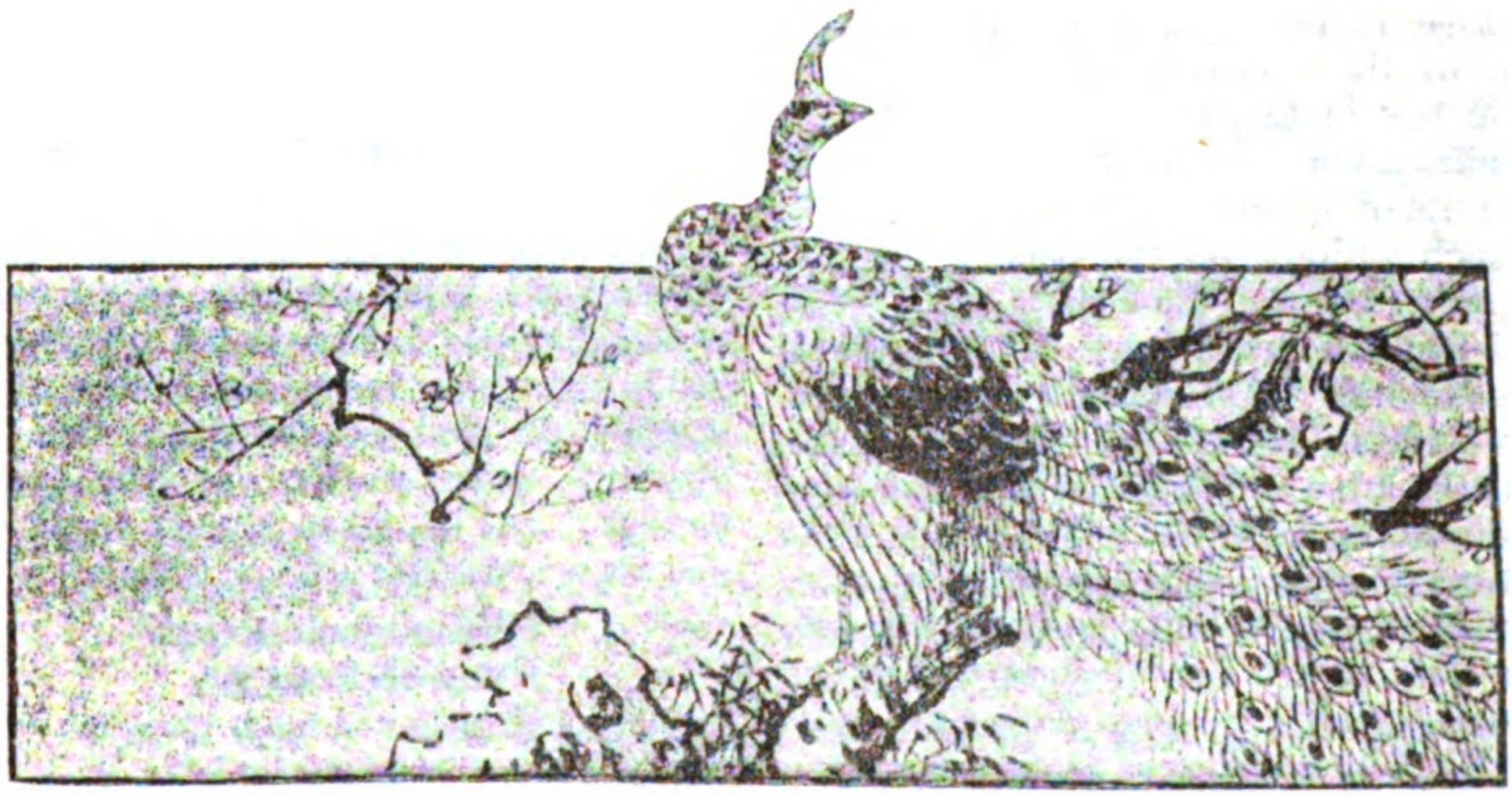
about a park, in Japan it is the natives of the country one sees, and all for the pleasure of the children. Japanese seldom go out for a walk without taking their children with them; and the children, not the parents, determine the walk to be taken. Thus the children usually go ahead and the parents follow, while in the west it is probably the opposite. Of course festal days are especially children's days; and the tots of the family look forward excitedly to such times.

We do not mean to say that because the Japanese way of dealing with children is different from that of the West, therefore they love their children with a greater degree of devotion than western people. The difference is due to the way the east and the west look upon life. In the West the individual is paramount; in the East the family rules. In Japan children are loved and respected as the succssors of the family, bearing on its name and fame to future generations. In such festivals as *Shichi-go-san* or *Hakama-gi* we Japanese celebrate the future prosperity of the family. The idea of the family line does not occupy so important a position in western social life. Western people simply love their children as their own flesh and blood, without much reference to the place they will take as posterity.

In both East and West there is all too much danger of indulging children too much and spoiling them. Love of children is no doubt good, but only so if it does not injure them by militating against their future usefulness and success. There is a grave possibility that a good many of our children have too much of their own way. The way they are sometimes allowed to order the servants about, must tend to make them selfish; and some of them are not above ordering about their elders. The modern customs of sending children to school in carriages and dressing them up in grand style every day is not at all calculated to produce vigor and independence of character. I am convinced that, kind as we Japanese are to our children, we are not yet kind enough, in that we do not consider sufficiently the influence of education, and how important it is to exercies discipline and produce men and women of firm moral character, with a spirit of manly independence, ready to face the battle of life. The petty troubles that are constantly cropping up in our schools point strongly to neglect of proper home training; for it is the child that is spoiled at home that always proves a nuisance to the world.



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DODOITSU

By "ARIEL"

AMONG the most popular of *geisha* songs is the dainty little ditty known as *dodoitsu*. It is a delicate and sentimental quatrain, unrymed and with seven syllables in the first three lines and five in the last line, twenty-six syllables in all. It has the brevity that is the soul of wit; and ever since the later Tokugawa era has formed the stock in trade of *geisha* and almost every Japanese vocalist. Various other forms of verse adapted to native ideals of song have arisen and had their day, but the *dodoitsu* still retains its hold on the public, and is as much in vogue to-day as two centuries ago. This form of song was introduced by a maker of *vers de societe* named Dodoitsubo Senka, whose skill in its production has not been surpassed. There are many kinds of Japanese songs. In all of them the *geisha* may not be always an expert; but there are no *geisha* that have not tried to master the *dodoitsu*.

There are those who would class the *dodoitsu* among love songs; and in truth a great deal of this mode of verse is taken up with love, especially woman's affection for man. This onesided aspect of love literature in Japan is probably due to the conventional habit of the male sex in this country in making no manifestation of emotion or passion. The use of amorous words, or indulgence in such actions, on the part of men, is regarded by the Japanese as effeminate and beneath the dignity of the lord of womankind. Consequently the numerous *dodoitsu* well known throughout the country are a revelation of human nature as developed in Japan, which one can not get so readily from any other source; for the woman's song reveals not only her own heart but that of her lover, especially since most of these love songs are the compositions of men.

Ima ni misanse
Migoto ni sôte
Tachishi ukina wo
Hogunya senu!

(Presently you'll see we shall marry; and then the rumor of our love will no waste paper prove.)

It is usually considered a great triumph if the *dodoitsu* poet can weave into his gossamer lines something about Fuji, the sacred mountain; and the following is an exquisite example of this, finely expressed:

Fuji no yuki kaya,
Watashi no omoi
Tsunoru bakari de
Kiye wa senu!

(My love for thee, like snow on Fuji fair; the higher it piles up the less will it melt and diminish!)

The next one well brings out the sad side of the *geisha's* life: how men make love to her falsely, and then cast her off like a blade of plucked grass, but the root of love remains, though man's selfishness and cruelty dispise it.

Haru no wakakusa
Tsumi suterarete
Tsuchi ni omoi no
Ne wo nokosu!

(Like a blade of young grass, plucked up and thrown away, in the soil of my soul the root of love remains.)

One of the most serious aspects of the *geisha's* life is her exposure to the wiles of married men. The youth enamoured of beauty she may, and often does, marry and find peace with; but the deceitful *paterfamilias* is her worst enemy; and so when she is suspicious she sings a dainity note of warning:

Nyôbo-mochi to wa
Shitte no koto yo,
Horeru ni kagen ga
Deki yô ka!

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(Ah, well I know he has a wife; then let him learn love knows neither measure nor modification!)

The idea here so delicately expressed is that married men should not play with love, since it cannot be controlled once allowed to bud and bring forth. Like a flood it carries most people off their feet; and they should not expose themselves to it unless prepared to bear the responsibilities.

When one makes love to a *geisha* that already has a lover, how shall she give the gentle hint? None knows how better than she; for she always has a *dodoitsu* at hand, and only the most stupid would fail to see the point:

Yūte okureyo,
Kotozute tanomu.
Naite kurasu to
Yūte okure!

(Tell him, O, I beseech you, tell him, I live by weeping till he comes again!)

The following song is an equisitely delicate analysis of true love, from the standpoint of youth, at least; and who but a Japanese poet would have thought of putting it just this way?

Yume ni miruyoja
Horeyo ga usui
Zitsu ni horetara
Nemurarenu!

(You say you see me in your dreams; but if you really were in love, you would not even sleep; much less dream!)

The sad sweet moment of parting lovers has formed a theme of poet from time immemorial; but it has hardly ever been more beautifully expressed than in the ensuing *dodoitsu* song, where the sweetheart tells her lover that she experiences much more pleasure in helping him off with is overcoat than in helping him on with it.

Ayeba tegaru ni
Nugaseta haori
Naze ni konoyo ni
Kise rarenu!

(Why was it such a gladsome task, to help you off your overcoat? And now why so irksome to help you on with it again?)

If anything were needed to prove that love was the same in all lands the next example of *dodoitsu* would suffice. When lovers meet after long separation delight renders them as speechless in Japan as elsewhere. They gaze and gaze, lost in ecstasy, their hearts full of what no words can express. Yet each understands the other perfectly.

Ayeba tagai ni
Namida to namida
Hanasha tagai no
Mune no uchi!

(Ah, when we meet, 'tis tear to tear; all conversation's in the breast!)

In Japan as elsewhere love and duty often conflict; and then comes opportunity for courage and sacrifice. We resign ourselves to our fate, and yet are not resigned. How wonderfully this is expressed on the *dodoitsu* song given hereunder, which many a one as well as the poor *geisha* has to sing as a bitter experience:

Akiramemashita yo,
Akiramemashita;
Akiramerarenu to
Akirameta!

(I've told you I resigned myself; and resign myself I did: To what I cannot be resigned, I have resigned myself!)

The import of the lines is that love never really can give up what it loves.

The next example suggests a homely country scene by moonlight, a picture that appeals to all Japanese; for when a son of Nippon sees the beautiful full moon he always thinks of home, and the days of youth.

Kumo no tayema wo
More deru tsuki ni
Saete kikoyuru
Kamikinuta!

('Twixt fleeting clouds the moon peeps out; and mallets echo against the moon!)

The paper mallet is an instrument used for beating cloth laid on stone to

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take out the creases; and it is also used for pounding the pulp for making paper. The sound of the mallet in the hand of the housewife beating out her task by moonlight with the familiar sound echoing as to the moon, recalls to many a city youth his early days in the country at home.

In the next song there is suggested with incomparable aptness and delicacy how the plum blossom resembles the beauty of a fair woman. The Japanese lady perfumes her garments with something often more suggestive of the delicate fragrance of the plum or the cherry than anything one can fancy. In passing a lady on the street or in a crowd in flower-viewing time this fragile odour is wafted about one, and seems to cling to one's garments long after the fair one has disappeared.

Shiranu furi shite
Sudôri sureba
Sode ni kaori wo
Tomeru Ume!

(Though I pass you unbeholding, never daring to glance, on my sleeve the perfume dallies, as of the plum flower sweet!)

The song, as will be seen, is deliciously vague. It may be applied to a beautiful plum tree all in bloom, which one passes in a hurry, not taking even a moment to gaze upon its beauty, but the fragrance will make one aware of what one has missed and follow one anyway. So is it, too, with the beauty of a fair woman. The gentleman cannot gaze at her; but the beauty will follow him like a delicate odour.

In the next poem we have an example of the old European saying: *Omnia vincit amor;* there is nothing that love cannot accomplish; love conquers all.

Tane makanu
Iwa ni matsu saye
Hayeru ja naika
Omô te sowarenu
Koto wa nai!

(No one sows seeds on a rock; but the pine tree grows there!)

The above verse can be applied in various ways. The most common interpretation is: If there be real love, nothing can prevent marriage. The scene of the sturdy pine growing on a rock is perhaps more familiar in Japan than in most countries, though it is seen more or less in all lands. It will be noticed that the above form is irregular, having an extra line.

The next one is also irregular in form; but as the Japanese sing, not by law or bar measure, but by feeling and according to meaning, a few syllables more or less do not matter. Like the metrical version of the psalms of David in the old Scottish Kirk, any stray syllable can always be accommodated and worked in, provided it can doctrinally qualify. This song suggests the poverty of the singer, who is compelled to sing because she is compelled to live; and though she may not be able to do the one well, she yet may be able to live well.

Dodoitsu wa
Heta de mo
Yarikurya jodzu
Kesa mo
Nanatsuya de
Homerareta!

(Unskilful singer though I be, in tiding o'er hard circumstances, this morning at the pawnshop, the broker praised my beauty!)

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JAPANESE PHYSIQUE

By E. HAGA, M.D.

(SURGEON-GENERAL, THE IMPERIAL JAPANESE ARMY)

JAPANESE physical development has shown a marked change for the better, compared with what it was at the time of the Restoration. Before that time, of course, knowledge of the laws of health was very limited and medical science in rather a primitive state. In those days most of the weak died off, and those that survived were most likely to be strong. Even to-day the death rate is much greater among children than among adults. In fact more than 25 per cent of the total number of deaths in Japan is of children under one year old. Before the Restoration the percentage must have been much higher among children. At that time such epidemics as measles, smallpox, diphtheria, cholera and typhoid decimated whole districts, and diseases which to-day are regarded as subject to medical control, were then thought to be incurable. As such diseases usually attack the weak first, these were for the most part carried away during such epidemics. The survivors were as a rule strong and of good physique.

And there were a great many opportunities of developing the body and making it still more efficient for service and to resist epidemic. Military accomplishments were much sought after; archery, horsemanship, fencing and spear practice were resorted to, and most of the young men went in for what was called the *kangeiko*, or mid-winter training. This military drill did something to further improve the physical condition. Naturally the children of such parents inherited the vigorous qualities of their parents. Among the *samurai* class at least it it quite true to say that previous to the Restoration period none but the strong survived. The laws of evolution had full sway. No weakling ever appeared among the Japanese *samurai*.

Now, the circumstances are wholly changed, Medical skill and knowledge of hygiene have so far advanced that the hale are able to escape disease, and even those affected by various maladies are able to survive them or at least live in spite of them. Thus we have great numbers of people now allve and amongst us, who half a century ago would have been dead and in their graves. In old Japan the western three-core-years-and-ten which the Japanese called *koki*, seventy years, was scarcely ever reached, but to-day people of seventy and over are numerous. But what we have gained in length of life and increase of population we have lost in vigor and quality. We can justify. our present policy only on the ground that there is something greater than mere physical strength, a character and a quality above flesh and blood, bone and muscle.

Having made an exhaustive study of this whole question I have come to conclusions of my own, and am determined to influence my countrymen to agree with me in promoting a policy of bringing the whole nation up to a certain physical standard. The backbone of the

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ablebodied ranks of the nation are the young men of about twenty years of age. What is the physical condition of these national representatives at present? In the army we judge the physical perfection of a man by the height, the weight and the chest measurement, as well as the general health. In all the ways mentioned a man must show proper proportion and development. Unless the circumference of the chest is above one half the height it is found that a man has not sufficient development to endure the duties of a Japanese soldier. Ths results of a careful examination made in 1911 gave the following fugures, men under five feet tall being omitted, as there are not admitted to the Army.

Number	Height		Weight		
53,958	5 feet to 5 feet 9 inches		12 *kwan*	956 *monme*	
75,119	5.1 feet to 5.19 feet		13	454	
81,155	5.2	5.29	13	866	
64,952	5.3	5.39	14	407	
38,713	5.4	5.49	14	883	
17,538	5.5	5.59	15	266	
6,311	5.6	5.69	15	731	
2,164	5.7	5.79	16	438	
Total 339,990	Average weight		14 *kwan*	082 *monme*	

Thus the average height of the Japanese soldier is a little over 5 feet 2 inches and the average weight 14 *kwan*, a *kwan* being equal to 8.2673 lbs.

Though the modern battle depends largely on the quality of the arms used, yet the physical strength of the soldier is a very important factor, especially when much marching has to be done, and long endurance in the trenches is necessary. With the Japanese soldier spirit also counts for much, especially *yamato damashii*. Therefore we have to keep alive the right spirit and build up a body capable of supporting it.

Do the above results justify us in concluding that the Japanese as a race are physically advancing? Owing to the chaotic conditions that prevailed immediately prior to the Restoration the public mind was in a constant state of terror, and it is safe to presume that most of the children born for the first ten years of the period were inferior in mind and physique. Such a presumption is perfectly legitimate. If we compare the result of the physical examinations made in the 34th year of Meiji (1901) with those made in the 43rd year of Meiji (1910) we shall find that while the height is the same the average weight has decreased by 16 *mon*, with a chest increase of about 2 *rin*. The advance cannot be regarded as great; but we must remember that in the first instance only 7,000 men were examined, whereas in the second case about 49,000 were examined. It is generally expected that the larger the number of men examined the greater will the average weight be reduced. But in Japan, strange to say, this does not obtain to any appreciable extent, a fact that tends to show satisfactory physical development.

Of course the courses of our advancement are obvious. Better health conditions alone would be sufficient to account for some of the progress made. Our attention to gymnastic and military drill has also had a very benefical effect on the nation's physique. This has had much to do with developing chest measurement and increasing height. Improvement of food too has proved a vital factor. Japanese diet is not yet perfect, but it is much more so than it used to be. Our physical habits, notably the increasing habit of standing, have had a good effect on the bodies of our people. In Japan the height of a person depends on the length of the legs; for the length of the trunk is pretty much the same as in western countries. The results of careful investigation have proved that when there is a difference of two inches in height there is scarcely half an inch difference in the length of the trunk. The length of the legs much depends on the habit of squatting on the floor. This is why the Japanese commercial class has from of old been proverbially short; they spend most of their time squatting on the floor, doing all their business in that position. But with the progress of foreign methods of doing business more standing is required; while in all schools the pupils are sitting on high seats or standing most of the day. All this contributes considerably toward extending the lower limbs.

Compared with the stature of western people we are, of course, still inferior. The average German soldier, for example, is nearly two inches above ours

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in height, and a difference of nearly 20 pounds in weight. In chest measurement, however, the difference is not so marked. It is clear that we have in the last fifty years made some physical advance; but it is equally clear that we have much further still to go. To what extent is it possible to improve on our present condition? Our old museums are a lesson and a warning to to us. All our old armour is much too large for the modern Japanese. Our heads would be lost in the helmets of our ancestors, and we should almost fall under the weight of their spears and bows. Possibly these relics that have come down to us, were the weapons and arms of exceptional men; but we should take them as a proof that what some of us were once, all of us can again be some day, if we only take the right course. But how are we to go about it?

The first thing is to establish preventive measures against physical degeneration. The best means of securing this is a system of universal conscription. Life in the army and navy is calculated to promote regular hibits of life, the eating of more wholesome food and the general development of physique. The physical condition of our young men when entering the army, compared with what it usually is when leaving, is quite in favour of the scheme here suggested by me. The soldier joins the army when he is in the midst of development and he continues this in a proper and scientific manner until he leaves. Our strongest men physically, as a rule, come from among the agricultural classes. On the whole they make the best recruits. Many of those who come from the towns and cities, are taller than the country boys, but they have not got the weight. The present tendency of population to flow from the rural parts to the cities is not calculated to improve the national physique. But by a proper system of education, involving good physical training, we maydo something for the improvement of physique even in our cities.

FADING YOUTH

Hana no iro wa
Utsuri ni keri na
Itazura ni
Waga mi yo ni furu
Nagame seshi ma ni.

The blossom's tint is washed away
By heavy showers of rain;
My charms, which once I prized so much,
Are also on the wane,—
Both bloomed, alas! in vain.

By Ono-no Komachi (834—880)
Tran. By W. N. Porter.

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JAPANESE ARCHITECTURE

MODERN Japanese architecture is in too much of a transition stage to be called anything but nondescript. In fact most of those who pay any attention to it do not yet even know whether it is an art or a science or both. In the engineering department of the Imperial University it is treated wholly as an applied science, while in the Academy of Fine Arts is regarded as an art; and on the other hand in the various technical schools it is treated as an industrial art. In so far as architecture must follow certain imperative principles of construction it partakes of a science, but in so far as it must conform to considerations of beauty and harmony it becomes an art. The end of building as such is conveninnce and use, irrespective of appearance; and the employment of materials to this end is regulated by mechanical principles of constructive art. Art should arrange the plan, the masses and the enrichment of the structure so as to impart to it interest, beauty, grandeur, unity, power. Thus it requires imagination and taste as well as techinical knowledge and skill. One of the most ancient writers on this subject lays down three qualities as indispensable in a fine building: *Firmitas, Utilitas, Venustas*, Stability, Utility, Beauty. In modern times we are accustomed to say that anything to be worthy the name of architecture must represent the following principles: size, proportion, harmony, and symmetry, ornament and colour. How far the Japanese have taken full recognizance of these essential elements remains to be seen. In Japan we have had to consider other things as well as the principles of architecture themselves. Our building materials and our constant liability to earthquakes have greatly modified our architectural possibilities. Not less has been the influence of our limited financial ability. No doubt we have been too much influenced by circumstances; for faulty construction, either in principle or design, is dearer in the long run, since it is dangerous to life or inconvenient for use. We are only just beginning to realize that the construction of buildings in prominent places must be brought into accord with environment and be an ornament to the city. As architectural creations are permanent monuments of a nation's civilization they deserve the utmost consideration. What nations create in this way becomes a record of the nation's mind. They form a reflection of the society and civilization that produced them.

In Japan the subject was practically neglected until the Meiji era. We have not even kept a record of the principles of our most successful achievements in the way of construction. It was not until the year 1896 that we formally recognized architecture as an art that must be included in our national *curricula* of studies. In that year an association was organized, known as the Association for Preservation of Ancient Shrines, and then we began to see how we had been neglecting our monuments of architectural art. Up to the beginning of the Meiji are Japan had taken little notice of architecture as an art. We had some buildings erected after European models, all of them constructed by foreigners, and none of them displaying any particular architectural attractions.

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1. YUMEDONO, NARA 2. SHOSOIN, NARA 3. NAKAMON, NARA 4. HORYUJI PAGODA
5. HALL OF SACRED BOOKS, KOYASAN 6. HIGASHI HONGWANJI, KYOTO

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KIYOMIZU TEMPLE, KYOTO

ROKKAKUDO, KYOTO

KARA-MON, NISHI HONGWANJI, KYOTO

GINKAKUJI, KYOTO

HOÖDO, UJI

KONGOBUJI, KOYASAN

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HIGASHI HONGWANJI, KYOTO

NISHI HONGWANJI, KYOTO

SAMMAIDO, KOYASAN

A JAPANESE RESIDENCE

IMPERIAL PALACE, KYOTO

ENTRANCE GATE, JAPANESE RESIDENCE

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1. NEW CENTRAL STATION, TOKYO, END VIEW 2, SIDE VIEW
3. DEPARTMENT OF COMMUNICATIONS

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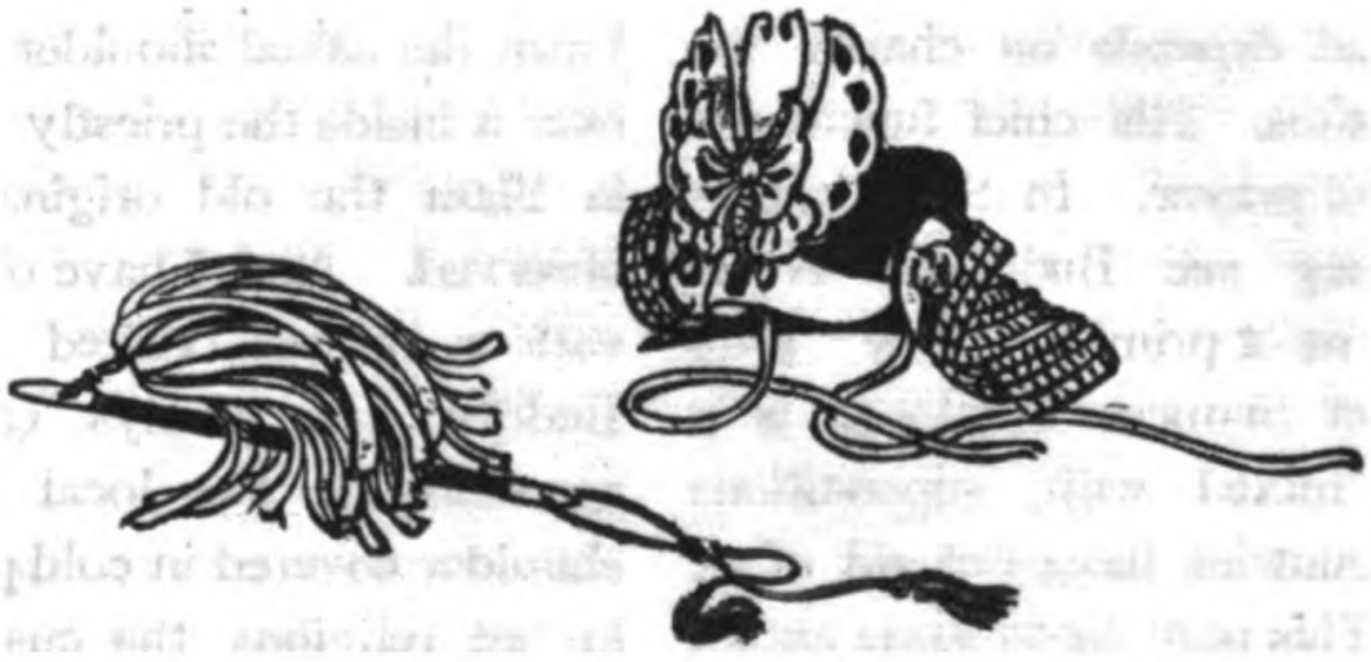
Our first studies of western architecture resulted naturally in a number of mere imitations of western buildings. Since 1894 we have begun to show some encouraging developments along our own lines. Our present originality is revealed in our adaptation of western principles to Japanese needs. Many of our modern creations are an evolution from occidental styles.

As to how far the excellences of western and eastern architecture can be combined in one creation there is much difference of opinion among our Japanese architects. Some hold that we should adopt the European system out and out, and throw native notions to the winds. Others contend that the Japanese will be able to initiate a new system different from either orient or occident. Again we have the sentiment that architecture should always contain the best of things new and old. Some think that we should adhere to our old national architecture as best suited to the peculiar needs and circumstances of the country. It is scarcely necessary to say that public opinion in Japan is taking no notice of these theories. The people are going ahead with their buildings, and most of them are adopting western styles altogether. It can hardly be said of these that they are for the most part a success. Some of them remind one of the remark of the famous English wit, Sydney Smith, when he saw a church built after a model of St. Pauls's, London, to the effect that it suggested to him the possibility of St. Pauls's Cathedral having come down to the village and pupped. Well, a good many buildings in Japan now a days suggest the same idea. Certain western buildings have come over to this country and had pups: and the question is whether they will ever become even full grown dogs. This chaotic condtion cannot, of course, continue. To permit it would be no other than retrogressive. The fact that we do not hear more criticism of our achievements so far, proves how undeveloped is public taste in this respect as yet. But just what style our people will eventually evolve or approve is at present uncertain. Presumably much will depend on how public taste is educated. At present there is antagonism between the architects and the public. In Osaka they have recently organized a society to bring artists and people into closer contact; and something of the same kind might be done to bring architects and public together.



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RELIGION IN SOUTH ASIA

By TAKUDO KURUMA

HAVING some time ago made an extensive tour through south Asia, more especially India and Siam, in the interests of religion, I propose to make some observations on the results of my trip, particularly in regard to religious conditions at present obtaining in those religions. As to Buddhism, it has passed through so many changes and transformations that its original form can hardly be distinguished in its teaching as known today; and when western scholars wish to get at the essence of Buddhism they are for the most part at a loss where to go for it. Perhaps the one place on earth where Buddhism can be seen in the form and teaching nearest the original is in Siam. In Japan one would think, judging from what one sees, that priests were only funeral officials, and that their most constant companions were the spirits of the dead; and the same obtains to a large extent in China. As to the old rule of celibacy the Buddhist priests of Japan have long departed from it, while those of China observe it in some measure. In Siam, however, the rule is honoured almost universally, though there are some exceptions. The priest in Siam on talking vows abandons all his wordly rank and privileges, and depends on charity for food and clothes. His chief function is meditation and prayer. In Siam, therefore, one may see Buddhism in its simplest and most primitive form. I do not deny that Siamese Buddhism is a good deal mixed with superstitions that other countries have got rid of or outgrown. This may be to some extent due to the influence of Brahminism, which is associated with certain ceremonies, especially those in the palace; but it can hardly be looked upon as a religion. Thus, although the coronation took place in accordance with Buddhist rites, it was much mixed up with Brahministic rites and was conducted, as a matter of fact, by Brahmin priests. The idea of Buddhist priests interfering with political or state ceremonies seems to be regarded as undesirable. Consequently the king of Siam received the delegation of Japanese Buddhists who waited on him, at a special palace and not at the place of the coronation. In Siam the Brahmin priests conduct state ceremonies and the Buddhist priests religious ceremonies. And yet all Siamese, from the king down to the humblest subject, are Buddhists.

The differences in religious vestments seemed also interesting to me. In China and Japan the priest's vestment leaves the right shoulder naked, while a stole is thrown over the left shoulder and brought around under the right arm. This symbolism, which came from India, means that the priest shall always have his right free to obey his superiors. In the colder parts of China, India and Japan the naked shoulder has a garment over it inside the priestly vestment. But in Siam the old original style is still observed. And I have observed that in various places visited the image of Buddha was always carved or cast according to the local climate; right shoulder covered in cold places, and bare in hot religions, the customs obtaining

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through most of north India. In Tibet I noticed that images of Buddha were robed in thick winter dress with heavy turban. In Japan and China the earlier images of Buddha were nude, as in primitive Buddhism; but in the last two centuries or so the *kimono* has begun to appear. From which facts one must infer that the most attractive Buddha is the one that most represents local notions of climate and comfort. The gods must accommodate the people. Even Heaven is dependent on environment.

The religious suggestion that came to me from observing customs with regard to cemeteries and sepulture generally I also regard as of more than ordinary interest. There is a Parsee cemetery at Bombay which occidentals call the "Tower of Silence," where the mode of burial is quite peculiar. The body of the dead is borne to the summit of this tower and the birds of the air are permitted to dispose of it. Foreigners consider the custom barbarous; but Buddhists excuse it on the ground that one may confer benefit even after death if he can, as a means of merit for what he failed to do in this life; and the feeding of birds is a meritorious act. The same practice was once observed in China and Japan. While I do not commend it, I cannot but respect the underlying principle involved.

During my extensive tour in India, when I came in contact with large numbers of the people everywhere, I was much struck by the widespread discontent that prevails with regard to British rule in that country. The question asked me most often was about the military strength of Japan; and the uppermost thought of the average Indian I met was that of "The Orient for Orientals." Some suggested to me that it would be a welcome thing if Japan could be persuaded to take India. Such sentiments were, of course, unacceptable to me, but I had to listen out of politeness, though I was in duty bound to dissent. My visit to India was for the purpose of making investigations with respect to Buddhism; and I had nothing to with politics. I said to some of those who interviewed me, that the Japanese would never dream of invading India; but the same suggestions as to the possibility of our coming to save India met me wherever I went. Whether it was merely to flatter me or whether there was any serious hope underneath this method of approaching me, I do not know. When asked what the real cause of their discontent was the answers usually were very vague. The most common answer was that they hated to be ruled by foreigners, especially Britishers. I sometimes remarked that if they disliked British rule, they would probably dislike Japanese rule much more. I further suggested that if the entire Indian people would but educate and prepare themselves for national government, no doubt it would come in time, but that the present method of promoting discontent would never prepare the people for independence, even if Great Britain were to concede it. I assured them that such would be the advice of all Japanese in regard to the situation. At present the Indians are inclined to be pro-Japanese in many ways, and Japanese goods are quite popular with them. So much so indeed, that I noticed that certain European nations were having their goods done up in Japanese style, so as to appear to have been imported from Tokyo or Kyoto, and thus win the native eye.

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AN UNSOLVED PROBLEM

By KICHIBEI MURAI

(PRESIDENT, THE MURAI BANK)

THE unsolved problem of Japan is how to find employment and support for her immense and ever-increasing population, now growing at the rate of more than half a million a year. A rather serious feature of the situation is the constantly increasing number of educated people who have nothing to do. These high-class idlers are chiefly young men who have fitted themselves for the more select forms of employment by graudu-ation from higher schools, and who nevertheless find it no easy matter to obtain work after they finish school. The fact is their education and ambition lift them to a plane above the range of employment, and they are too proud to come down to the possible, and practic-able. The evil no doubt is in some measure to be attributed to the defects of our national system of education, which is too rigid and mechanical, turning out characters all molded after the same from, instead of all-round men ready for whatever lies at hand to be done. An education that artifically lifts men to a pedestal above their position and makes them men of books and notions rather than men of practical affairs, is not what is needed by a nation like Japan, the furture of which depends as much on practical labor and skilled efficiency as upon scholars and philosophers. Con-sequently many of our young men are idle today, not so much because there is nothing to do, as because they are unfitted to undertake what the nation most needs.

As a land of undeveloped, inexhausti-ble resources Japan should have a great future before her. Were she developed commercially and industrially to her full capacity she could easily be to the orient what Britain is to the occident, supplying the commercial wants of Asia's millions. Japan is immensely rich in coal deposits and has abundant water power. She is close on the borders of the greatest market places of the world: India and China. Japan has a greater capacity for an immeasurable output of cheap goods than any other country; and cheap goods are what the East demands. Formerly Great Britain almost monopo-lized this trade; but of late Germany has eaten into British preserves considerab!y. But Japan should be in a much better position to place her goods on the markets of Asia, since she has cheaper labor and has to pay less freight on account of her proximity. With natural resources in coal and motive power as great as either England or Germany, we should be able to do as well as they, and thus see in our country, as these coun-tries do, abundant employment for all who know how to use their hands.

Japan's most pressing demand is great-er development in the direction of manufacturing and general industry. With our wealth of cheap labor we should find no difficulty in competing with the manufactures of the west. The output from Japan need not be cheaper than European goods because they are necessarily inferior, but because they are

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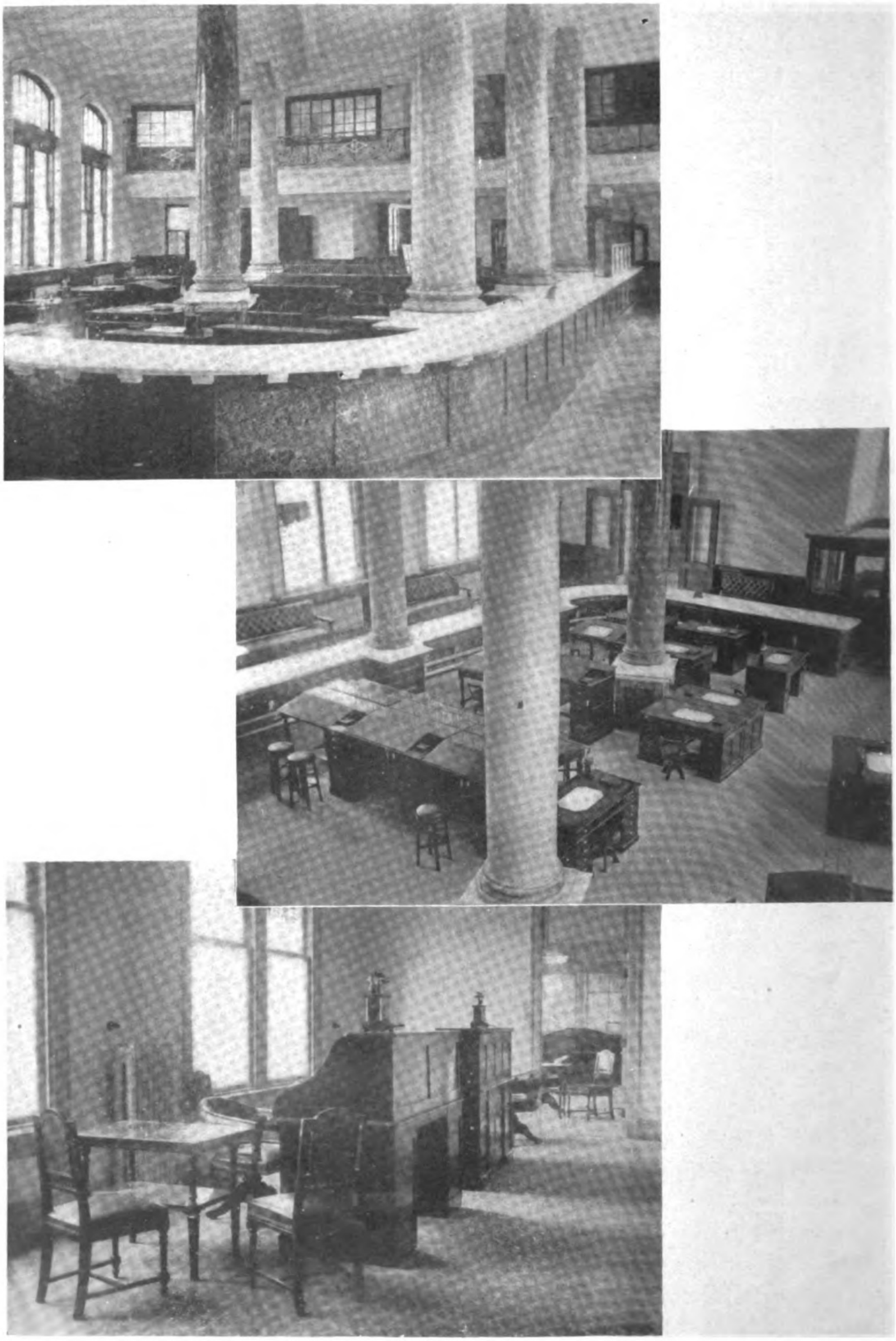

INTERIOR, MURAI BANK

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produced under less expensive circumstances. Japan should be able to turn out manufactures equal in quality to those from abroad and at less cost. We have every confidence that this will come more and more to be the case as time goes on. Our hopes depend almost wholly on the ambition, foresight and efficiency of our masters of industry. They have it in their hands to change the face of the nation from poverty to wealth, or leave it as it is, dormant and undeveloped.

At a time when international difficulties threaten us on account of questions of race-prejudice and immigration, the matter of finding useful employment for our people at home, rather than by sending them away to enrich other countries at our expense, demands our prompt and practical attention. Many among us are too much disposed to regard emigration as the solution of our congesting population. They do not seem to remember that every ablebodied individual in a nation means so much wealth, and that in proportion as a nation is compelled to find support for its people by sending them abroad, just in that proportion is it depriving itself of that much wealth. A nation's wealth in the long run consists not so much in its gold as in its capacity for labor. If the polical economists are right, money is but a certificate for so much work done. If we have to give our workers to others, the benefit must be to others rather than to us. It is much better to find beans of employing our people at home than to be depending upon strangers, and anti-Japanese neighbors even, to give them employment. What Japan requires is that her thinking citizens, her capitalists and masters of industry especially, shall devote more attention to the development of manufactures and commerce. Let as do as Germany is doing: promote our home industries to the point of finding constant work for all our people who are fit to perform it. Then the immigration question will settle itself in a normal and natural manner; and Japan will be the richer in the bargain.

From a moral point of view the question is even still more pressing; for when the masses of a nation are not kept usefully busy they deteriorate; and young men of education and pretentious ideals, if obliged to live constantly at home and on their parents, usually fall into all manner of evil, often bad habits from which they never recover; while some of them become gloomy and given to useless and decrepid despair, ending in self-destruction. A good many of our foolish political agitators and mob leaders are of this class, breeding disaffection and mistaken notions in the body politic. The old saying that Satan always finds mischief for idle hands to do, is verified by the conditions now prevailing among us, and we should at once set to work at amelioration. The circumstances are rendered still further acute by tightness of money and the increasingly high cost of living. To some people it seems merely a matter of fincncial adjustment; and the government some time ago gave special attention to the matter of administrative reform and retrenchment of national expenditure, which was doubtless good for the country so far as it went; but the real cure of the evil among us is not so much a matter of finance as a matter of finding adequate employment for our annually increasing millions. In carrying out its financial readjustment the government obliged many of its

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employees to lose their positions, thus throwing a further number of idle person on the state, and the result is a real distress to large numbers of willing workers who now find nothing to do. If the time and trouble and expense thus spent were devoted to a greater development of the nation's industries, the result would be far more satisfactry, for it would have a permanent effect for good on the social and industrial prospects of the country. Industrial provision and direction form the secret of Japan's prosperity; and to this the main attention should be devoted.

It is very descouraging to see how blind to many of our otherwise even intelligent citizens are to the needs of the nation. Look at those persons who now appear to think that our whole future is wrapped up in military preparation and armamental expansion. Let the country be protected and defended, yes; especially if danger threateus; but such expansion cannot go beyond the national purse. People should not pay out for weapons more money than they have. The suggestion is so absurd as to answer itself. If we wish to imitate our neighbors in accumulation of armaments, shall we not also imitate them in promotion of industries; for it is only as they promote industry that they can afford to provide the magnificent fighting strength we are so prone to emulate. We have Russia on the one side and America on the other. Both these nations devote more attention to internal development of manufactures and commerce than to militarist ideas; the latter, in fact, represents but a coterie among them, while the matter of industrial development is a passion of the people at large. Japan will never emulate their strength sucessfully until she devotes similar attention to industrial development, giving it precedence over armaments and all other minor matters. If a nation's naval and military expansion be only at a corresponding ratio to its commercial and industrial progress, the people will be able to endure the strain and no great harm may ensue; but if the expenditure on armaments be far beyond the nation's industrial advancement, evil is sure to result. If we want to compete with foreign countries it is by all means advisable that we first try to do so industrially rather than martially; for if we do not succeed in the one we certainly shall not in the other. It is the worker rather than the fighter that wins in the long run. By pursuing this policy we shall bring our nation to a condition of progress and prosperity, such as is seen today in Germany and the United States. Aping after any other policy will but leave us where we are, if not really worse off in the end.

In an apt and timely address delivered by the Emperor of Germany some time ago, his Majesty expressed the conviction that the present prosperity of Germany was due to the power of her merchants. To this statement I unhesitatingly agree. If then this be true, is not the main work of education to turn out men fitted to enter into the negotiations of life and take their proper places in the activities of purchase and exchange, as well as in the production of things good and useful enough to be worth buying and selling? Japan's battle cry for the future should be: More industries! More manufactures! More useful labor of every description! No rest till employment be found for all! Let our people be so well and so busily occupied at home

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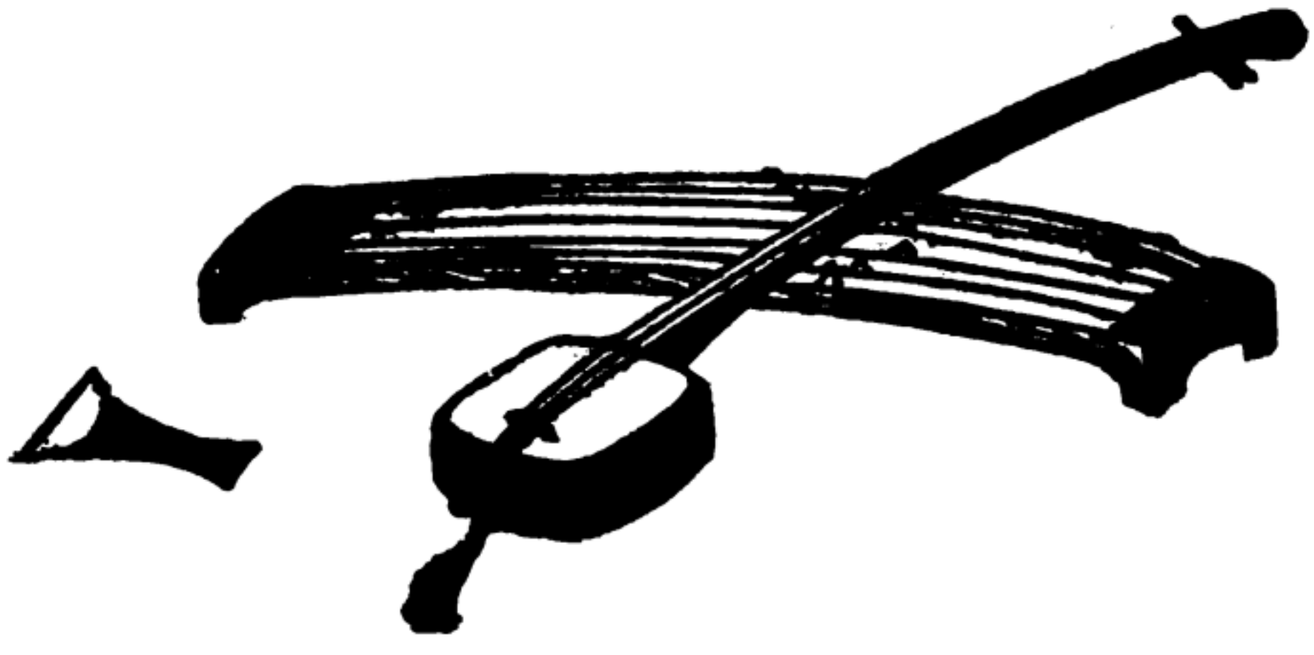
that they will have no occasion to seek work among strangers. Why can we not have them give their lives to building up their own country and its enterprises, instead of being forced to serve others and enrich lands that will not thank us for the service?

By the time a young man gets through one of our universities today he is from 27 to 30 years of age. Thus the best years of his life have been devoted to acquiring lore that gives him little or no assistance in the real work of life. His maind is full of facts without any experimental knowledge of how to utilize them, and therefore without education at all. For education is knowledge: not a head full of facts but a knowledge of how to make use of facts and truths for the good of the world. We teach our youth to *hear* and *remember*, but not how to *do* and *be* which is the real aim of life. What does the average youth graduating from our schools and higher institutions of learning know about commerce, industry, or any of the practical affairs of life? After they enter our business offices and centers of industry they have to be educated all over again; and it often takes as long to get the useless stuff and the mistaken notions that have been put into a man's head, out of it, as it does to put the right knowledge into him and get him ready to be of some use in the calling he finally adopts. We Japanese, in our extreme notions of politeness and right etiquette, have a passion for doing unnecessary things, such as crowding to see off people at railways stations, our arms full of presents, and so on; if we only had as great a passion for doing the things that are imperative and pertain to real progress, the result upon the life of the nation would be an everlasting good. We waste so much time in unnecessary formality and the worship of red-tape and convention. In some of our government offices more time is spent on this sort of thing than in the real duties of the day. Consequently if a live business man, with no time to throw away, wants to get any matter put through, he finds official routine intolerably slow and impractical. Were such tactics adopted in industrial life the enterprise would get nowhere. We have much yet to learn in the way of simpler methods of transacting business and a sensible realization of the necessity of economizing time.



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SINO-JAPANESE ECONOMIC ALLIANCE

By HIKOKICHI IJUIN

(Ex-Minister to China)

IT appears to take the public a long while to realize that the mainspring of modern diplomacy is economic. Most of those among us who discuss diplomatic problems and policies, are wont to catch at fragmentary phenomena having no relation to the real issue; and often fault is found with the diplomatic policy of the government without at all suspecting that it is influenced for the most part by economic considerations. Our political doctrinaires are ever talking of national questions independently of their economic significance, forgetting that the latter is the main motive in all modern national movements. The ecomomic factor and motive enters into almost everything we do as a nation today. People discuss our immigration problem and express views as to whether our people should be sent north or south, and so on, ignoring the fact that this is also an economic question. Immigration and colonial progress are so intimately related to our financial conditions that we are bound to devote much attention to them. In former times invasion was carried out for the sake of land conquest, expansion of territory; and the older diplomacy kept the idea of conquest pretty will in view; but now this is all changed. The chief motive in all intelligent and efficient diplomacy at present is economic. European and American states are today being shaken by questions of capital and labour, enterprise and industry, that are purely economic in import; and this will influence the dipolmacy of these countries and their relation with the Far East. Immigration from Japan to America and Canada, and the rights of aliens in those countries, all have important economic bearings on the life of the countries affected, and no degree of expert diplomacy can change this, or persuade western diplomats to be so foolish as to ignore it. Questions of race and prejudice may to some extent influence the situation, but the fundamental question is one of finance.

Japan and China are bound to regard the situation in the same light or fail; and as they are too weak economically to do this alone, they should unite and do it together. Thought only fifty years have passed since Japan opened her gates to western civilization, she has made such progress in occidental ways as finds no parallel in human history. Through her brilliant victories in the two gigantic wars, the one with China and the other with Russia, she has come to occupy the chief place in the Orient. But Japan attained to this world-eminence only by suffering supreme sacrific, and receiving a great wound, a wound that may be fatal unless carefully treated. It is none the less, but all the more, dangerous in that it is an economic wound. Such wounds are the most difficult to treat, and take the longest to

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heal. The whole nation is yet suffering great pain from it even a decade after the war that gave it. It is a wound so serious that no less than the entire resources of the nation are not too much to be devoted to finding a way for its healing, lest it inflame and blood-poison the nation. At any rate our diplomatic officials can adopt no policy and make no move, that is not suggested in the interests of our economic condition. So when our publicists talk of strong or weak diplomacy, or of alleged mistakes in diplomatic policy, they should remember the spirit behind the scenes, without consideration of which the nation can do nothing. With an enormous national debt and an adverse balance of trade Japan is not free to adopt just what diplomatic policy she likes. She must take only such steps as are calculated to improve the economic situation.

Now, in order to facilitate her economic expansion and consolidation it is vain to be thinkiug of America and the colonies of Great Britain, or even of Great Britain herself. Neither upon Russia nor France can Japan depend for economic improvement. Our hope lies in the direction of China. That country is our kindred and our next-door neighbour. The old dynasty has fallen, and no really stable modern government has yet been established. Any sympathy and help we can offer, will doubtless be gratefully accepted by the Chinese. What that nation wants most of all is security: security to life and security for a livelihood. It is true the Chinese people are not fully awake to the economic situation; but there is no better way for them to be aroused and led, than under the sympathy and tutelage of Japan. We can advise and we can cooperate with China. Both China and Japan are in the same predicament economically; but they need care and financial consolidation. It need not be a case of the blind leading the blind. The intersts of the one country are the interests of the other; and if the two peoples but run together they will reach the goal in time. A combination of China's inexhaustible natural resources with Japan's initiative and intelligence would produce results eminently beneficial to both countries.

To bring about this desirable result the first thing we shall have to undertake is to persuade China to wake up and change her present policy of keeping foreigners at arms' length, and try to induce her to enter upon world-commerce. The present seclusion is fatal to her interests, and to ours. This will not be so difficult to bring about as some suppose. The suddenness with which the revolution has been brought about in China and a new régime set up, shows us that China is fast awaking; and all that is now necessary is to awake her to her real needs. She is transforming everything but her economic policy, the most vital question of all. China is building railways and promoting communications; she is introducing foreign capital and projecting numerous enterprises, and is now just about where Japan was at the time of the Restoration. She is just about to enter upon the career of a modern state. At such a time wise guidance is of paramount importance. Every economic mistake she makes will retard her progress more and more. By the help of Japan China might be enabled to avoid the dangers that yawn before her. Consequently the aim of Japan should be

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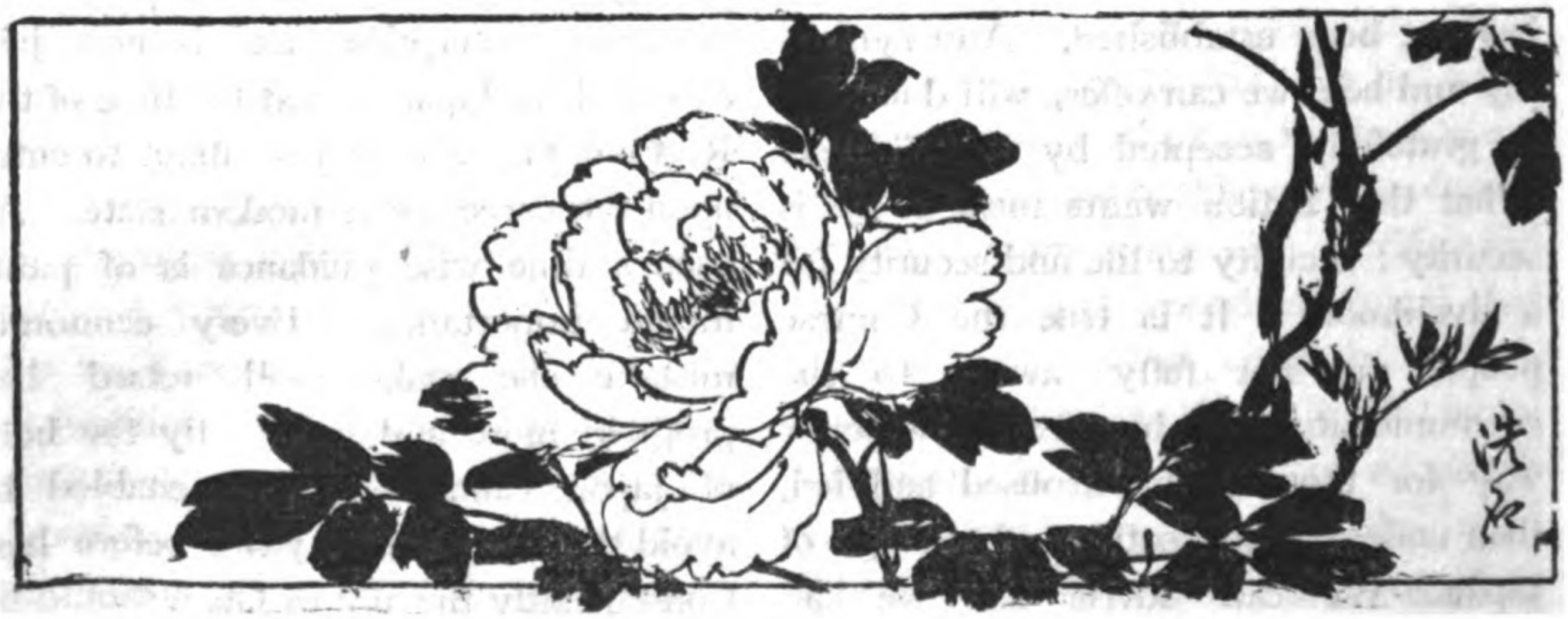
to bring about a close and permanent economic alliance with China to preserve both from occidental economic pressure and to promote their mutual good.

After the war with China we made the mistake of neglecting trade with that country, devoting more attention to trade with England and America. The great trade center of Shanghai, through which a large part of China was opened up to foreign commerce, was the work chiefly of British merchants. It was not till after the Boxer trouble and the Russo-Japanese war that we at all began to realize the importance of our trade with China, and our vital economic relation to that country. Though Britain still heads the list in trade with China, Japan has arisen to second place, a progress that should offer every encouragement. A further encouraging feature of our trade with China is that our exports there are far in excess of our imports from China. But China has vast resources that must in time come to the assistance of our growing industries and our general manufactures. The import of cotton from Honan is already increasing, and will continue to increase. It is not too much to say that in the next decade trade between Japan and China will be doubled.

How is the suggested economic alliance between China and Japan to be brought about? It is not something for official diplomacy: it is the work of business men. Let the great business men of Japan, many of whom are now intently studying the trade fields of China, devote particular attention to this idea of an economic alliance. They should think of something more than the immediate financial profit; they ought to think of the interests of their nation and the future of China. It is of course much easier to promote facilities of trade between Japan and China than between the Far East and the Far West; for China and Japan are already closely related in language, race and customs, as well as proximity, all of which is an immense advantage. Let our business men depend on neither government nor consulates, which already have their hands full, but strike out independently for themselves; and they will succeed in bringing about a relationship with China that cannot but have a far-reaching effect on the economic relations of the two countries. It is a worthy ambition that should not be beneath the capacity of our Japanese chambers of commerce.



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MARRIAGE IN JAPAN

By HEIGORO SHODA

In the spring a livelier iris changes
on the burnished dove;
In the spring a young man's fancy
lightly turns to thoughts of love."

So wrote Tennyson, but he spoke for the Anglo-Saxon, not for the Japanese. In our country autumn time is the season of mooning and mating. From the time when the buds of the beautiful chrysanthemum begin to unfold, to the commencement of winter when all the red leaves have fallen from the maple, this is the season of love and marriage in Japan. Whether our young men think most of love at that season, one cannot be sure; but assuredly that is the season of marriage. The great majority of our weddings take place then. Last year, on account of our national mourning, there was a marked decrease in the number; but this year, with the return of the nation's joy, the number and average have more than been maintained, for all that had been postponed last year had to come on this year; so that the increase was quite abnormal.

In all countries marriage suggests joy; and no less in Japan than elsewhere. It is the consumation of the flower of manhood and womanhood, the ecstatic goal of love's young dream. What a man is supposed to do only once he should do well; and so great care is taken by the Japanese to have every match a success. There is much talk of eugenics abroad at the present time, but we have had it in Japan from time immemorial. It has ever been our custom to select partners for our children, and not leave them wholly to the mercy of their own helpless inexperience; and the partners are chosen with the regard to health and intellectual qualties, as well as to position and prospects. Since the inflow of foreign ideas some of our people have begun to depart from the old customs, and the result has been a decline in family peace and in the general health and physique of the nation. In Japan, making marriage a success means more than getting a suitable partner; it includes also having a nice wedding and doing the whole thing in a style up to date. This is in some degree to be regretted; for now-a-days parents spend enormous amounts of money in preparing a daughter for marriage and in having the ceremony appropriate to their tastes and position. In this respect Japan has all too closely imitated the west. Yet one has to admit that it is but human nature to do so; only before we came in contact with western ways we seemed somehow to have more control over human nature. Weddings in Tokyo are now carried out on so grand and imposing a scale that we know not how to set a limit to luxury.

We used to have a story about a man who spent one thousand *yen* in preparation for a wedding; but that is a common-place now. It would be nearer the truth to say that from three to five thousand *yen* are spent on the average wedding among upper class people in Tokyo to-day. Weddings, like funerals, are looked upon as times when parents must be most generous. Whether it is due to a growth in extrvagance or simply due to the general prosperity of the country, we do not undertake to say. It is at least a phenomenon much remarked upon by the people, and usually ascribed to a desire to make a display. While it may be perfectly proper for a parent to wish to marry his daughter respectably and with becoming ceremony, making the wedding as beautiful as he can do, consistently with his means, it seems mere folly to spend ten thousand *yen* on the occasion just because one's neighbor has the reputation of having done so. This disposition to pamper human vanity is an evil to be deplored in the society of modern Japan.

The danger now is that each one is trying to out-do the other; and if the rivalry continues it is difficult to say

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where it will end. Soon it will involve an expense beyond all but the wealthy. This growing competition in material display has done nothing to improve marriage itself. As already suggested, morally and spiritually marriage in Japan to-day is not up to what it used to be. In old Japan the mating of man and woman was regarded as one of the most serious and important steps in life. A great many weighty considerations were involved. To-day marriage seems to be little more than a business transaction, and the wedding no more than a social gathering. Our ideal has, to a great extent, degenerated.

In the old days we had many beautiful weddings, with appropriate and becoming ceremony. At that time people who made a display of luxury and fashion were those who couid afford it, and no one was the worse off. Such stylish weddings belonged to persons of a special class or rank. They were to be fround among *daimyo* and great feudal vassals. In feudal days the marriage of important persons necessarily involved no small outlay. With the wife went her dowry, which was in kind and had to be transported over many miles and required the labor of hundreds of hands. All kinds of household furniture an ornaments were brought home with the bride. It was then an unwritten law that the father of the bride had to send with her to her husband's house all the household things that she would require for the rest of her natural life. In many cases it meant also that the parents had to supply the bride's living expenses. This was no doubt an inducement to marriage, especially to the young man without much means. In case the bride should die the father had to bear all the funeral expenses. Consequently some weddings in old Japan cost an enormous sum of money. But the persons involved could well afford it. Now, however, every youth wishes to be married in lordly style, whether he can afford it or not; and every father wishes his daughter to marry like the bride of a *daimyo*, independently of circumstances. There is a disposition to fondness for ostentation and frivolous sentiment which cannot but be a cause for regret among all our more thoughtful people.

What is Japan going to do about this change for the worse, that appears to be coming over her social and family life? The cause of it is usually ascribed to occidental influence. Western literature is now freely translated into Japanese; and a large part of western fiction is filled with radical notions of marriage. Then, a great many young men of Japan now go aboad for study; and it is said that they come back with unconventional ideas of marriage and family life. At any rate we are facing a crisis in social relations; and if we do not do something to stem the tide of Parisian influence and French pleasure, our flowers will soon wither. It is more often the poison of Berlin, London and New York that we get, rather than the stamina that makes the true European or American.

Personally I am not one who would blindly praise the supposed virtures of modern civilization. It is no doubt good; but there is much evil with the good. Whether all the social *bacteria* we are studying and suffering from at present are imported from Europe and America, I am not prepared to say. I have my suspicions, however. What do we mean when we speak of a thing as Parisian? Generally, we mean that it is extravagant and luxurious. But to me the extravagance is in the expenditure of money; for so far as the art and the people go, they are in my opinion as plain as can well be. Nor is the waste of life and money in Paris all Parisian; a good deal of it is in foreign hands, though Parisians may reap the material profits. Wealthy Americans in Paris have enormours influence and spend fabulous sums of money. I am inclined to believe that the best class of French people do not indulge in foolish extravagance; for the French as a nation are noted for thrift. If we are imitating the French, it is not the best French we are imitating.

Perhaps I may surprise my readers by frankly stating that I think most of our bad habits in this respect have been borrowed or appropriated from China.

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From remote times the Chinese have been notorious for spending enormous sums on marriage. It was to them, as it still is, a great occasion and demands outlay accordingly. But there, too, the spirit of degeneration has set in. What once was an outlay for the sake of impressing on the guests the significance of the event, has now become an occasion of showing off and making known one's wealth.

Our increasing extravagance in regard to weddings has brought about a reaction among our lower classes, who cannot afford the luxury of grand weddings; and now they are driven to the opposite extreme, and are much too informal. With many of them the ceremony is of the most simple and primitive nature, and some possibly have none at all. In the old days the poor man was usually attached to some one of higher rank, who took an interest in the domestic life of his servants. Now that they are free to do as they please the result is much social complication and confusion. Both illigitimacy and divorce are on the increase among us. Formal marriage has become so grand an affair that the poor and the unlettered are afraid to face it. It is, however, easier to detect the evil than provide a remedy. Our social conditions at present require the most careful study and attention. Our moral sanctions are too uncertain. The Japanese have ever shown themselves amenable to moral restriction and good example; and no doubt if proper steps were taken to guide the public mind, there would be an encouraging response. If something is not done, and done soon, the flood will sweep us socially off our feet. My own conviction is that Japan should go back to the simple and homely customs she has abandoned; for in this respect the old paths are best. Marriage, to our ancestors, was an honourable estate instituted of the gods in the time of man's beginning, and was not to be undertaken lightly, or for any reason but a right one. And those who entered into this sacred union did so on a common understanding about which no mistake could be made. As a rule the fathers and mothers of old Japan were mutually faithful and loyal, much more so than some of their posterity; and in this respect ancestor worship cannot be too earnestly recommended.

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CAPERS OF FORGOTTEN HEROES

IN the good old days when every man coveted exploits calculated to enroll him among the heroes of all time, there lived a *daimyô* named Ujisato Gamō, a contemporary of the Taiko Hideyoshi. This *daimyô* had a brilliant retainer named Gonshiro Nishimura, who was bent on being a great man with his master.

In the year 1587 Hideyoshi, the Napoleon of old Japan, laid seige to the famous castle of Shimadzu, Prince of Satsuma. Those familiar with this period of Japanese history will remember how, when the greater portion of the Empire had been brought into subjection to the overlordship of Hideyoshi, the lordly and independent *daimyô* of Satsuma, the premier chief of the southern *daimyo*, still held out, until the *taiko* resolved upon an invasion of Kyushu to bring him to terms. The castle was beseiged, and Hideyoshi ordered his great henchman, Ujisato Gamō, to lead the onslaught. But the brave defenders of the ancient fortress proved invulnerable, being determined to die for their master, the lord of Satsuma.

For some three days the battle proceeded, and many a hero feel on either side, without the least indication of defeat. Ujisato Gamo, the general, at last grew impatient, and called out to the beseigers: "Why do ye take so long to bring about the surrender of a small garrison like this? Will ye compel me to attack it in pérson and take it myself? If so, I am equal to it!" And he mounted his charger and led the attack in fine form. But arrows showered around him like missiles from hell; and before he had time to retreat, his horse was pierced through the abdomen, and its master forced to dismount. His retainers dashed forward fearlessly to save their master. Other heroes rushed from the gate of the castle determined to despatch him ere he could be rescued by his followers. He might be saved by the skin of his teeth, but it was a question. Just at the vital moment Gonshiro Nishimura appeared with his horse, got Ujisato Gamō mounted on it, and thus enabled him to flee to safety.

This act of giving his horse to save the life of his leader led to Nishimura being greatly lauded by the whole army. Ujisato fell on his neck and thanked him profusely, saying: "I shall never forget your kindness and selfsacrifice. Afterwards, yours shall be a great reward!"

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Not long subsequently the castle was taken, and Hideyoshi marched in triumph to the headquarters of the Satsuma forces, which he soon reduced to submission, and returned satisfied to his seat of office at Imperial city of Kyoto. As a reward for his military achievements in aid of the cause of Hideyoshi, Ujisato was made lord of the castle of Matsuzaka in Ise. Upon coming into his fief he at once set about compensating those of his officers who had done brave deeds in his recent campaign through Kyushu. All came in turn, as requested, and received each his due reward. Nishimura, who saved his master's life, also waited his turn to be called; but, remarkable to relate, the call never came. The others were accorded favors in proportion to their prestige, but Nishimura was not even noticed; it was as though he had been completely forgotten. He did what he could to make the best of it; for a complaining retainer in those days was unlikely to find favor with his master. Nishimura comforted himself by trying to fancy that his master had called those of least merit to be rewarded first, and intended to summon the most illustrious at the last. But a whole year had elapsed, and no notice was taken of the real hero.

In the middle of August, of the following year, Ujisato held a moon-viewing party, to which all his leading retainers were duly invited. Nishimura happened to be included in the list of favored ones, and hope ran high within his breast; he was at last to be recognized. During the course of the evening the host began to talk of his past exploits, and the more important events of the great compaign in Kyushu, the campaign that had made him one of the leading *daimyô* of his time. "You will remember, no doubt," he went on, "how I behaved during the attack on that castle in June; how my horse was shot from under me as I led the fierce onslaught in person, and how amidst a hail of arrows I was able to escape with my life!"

Nishimura listened for some mention of him as the chief agent in his master's escape, but no mention of his name transpired. He could endure the oversight no longer and ventured one or two remarks in reference thereto..... "My master will doubtless remember," Nishimura began, "that a certain one of his subjects, even my humble self, also faught desperately at that time. I cut my way through the forces of the emeny, as they sallied forth from the gate to despatch you, and when you were unhorsed I gave my steed and enabled you to escape unhurt!" Then Nishimura went on to suggest that as the deed happened in the midst of such violence, perhaps his master might not have remembered it.

Ujisato gazed at Nishimura for a moment in silence. Doubtless he remembered the deed, and now saw what an unpardonable oversight he had been guilty of, but, like some other *daimyô* of that day, he was wayward and stubborn, and refused correction from his inferiors; so he at last spoke and said: "What! You saved me! Silence man! Begone! You rascal, you don't know what you are talking about. Surely I was never saved by such a rascal as you!"

Nishimura saw that his master was not in a pleasant mood; certainly he was in no humor of being corrected by a retainer; and moreover, being the worse of saké, was hardly to be accounted

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responsible for his behavior; but he nevertheless persisted in justifying himself, and remarked: "It is most strange that my master has forgotten the deed of the man who saved him from destruction!"

But Ujisato would not stand rebuked, and shouted: "Go on, you rascal! Shut up, I tell you! Your remarks are quite groundless!"

To which Nishimura only replied! "Well, it is most incomprehensible. I save your life, sir; and you promised me great reward therefor. I do not seek the reward, but I am loath to lose the merit and the honor to which I am therefore entitled."

Whereupon Ujisato straightened up and said!

"You saved my life, did you? I have no recollection of it. But to end the dispute here and now, once and for all, I challenge you to wrestle! If you prove able to throw me, then I will acknowledge that I have been saved by you, and will duly bow on my hands and knees before you and make apology; but if I succeed in throwing you, then you are to commit *harakiri*, as a punishment for lying to your master. Will you accept the challenge?"

There was nothing less than consternation among the guests, who at once began to whisper among themselves as to the extraordinary proposal. Some regarded it as the raving of an intoxicated man; but the majority thought it could not be so lightly treated. However, Gonshiro settled the difficulty by at once accepting the challenge. "I am a warrior," he declared, "and I cannot decline it!"

Thereupon both of them arose, faced each other, and in a moment were locked in deadly embrace. Ujisato was well known for his prowess in any physical contest; and most of the onlookers supposed it would go hard with Nishimura. Soon there was a tumble; Nishimura was on top! The guests breathed a heavy sigh of relief.

Ujisato arose in grim silence from the floor. The guests wondered whether he would really apologize to his vanquisher. A *daimyô* could hardly be expected to humiliate himself so. He forthwith drew his sword from its sheath and proceeded to brandish it above the heads of the company. Fearing to be despatched at once, they scattered on all sides, and Ujisato vanished within. It was but a ruse on his part to avoid the abjection of apology. They waited but in vain; he did not reappear.

Gonshiro went home, feeling altogether disgusted with his master. The next day he could not be found; and none of his friends knew what had become of him. Ujisato inquired as to Nishimura's whereabouts, but nothing could be learned of him. Then Ujisato expressed regret at his treatment of a faithful retainer, and ordered that as soon as the fugitive could be found he was to be brought to Ujisato. After some three years wandering as a sort of *ronin* Nishimura one day appeared at the house of one of the elder retainers of Ujisato Gamō. The crest of the *samurai* had almost faded from his shabby clothes. The guard of his sword was bruished and the lacquer worn off the scabbard. "I have travelled far," he said at last, "and I have sought other masters to serve, but have found none so good as my own; and so I have returned. I pray that you will persuade him to make me as one of his servants!"

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Ujisato was overjoyed to learn that Nishimura had come back to him; he commanded that the prodigal be at once brought into his presence himself just as he was in his rags and neglect. Ujisato was moved to pity as he gazed on his old-time hero. Ujisato ordered a banquet and welcomed back Nishimura with great ceremony. At the feast he informed the company that he had decided to grant the prodigal 500 *koku* of rice for every year that he had been deprived of his due reward of valor, and had appointed him chief of all his retainers. He also publicly admitted that it was owing to his intoxication that he had made the mistake of acting as he did at the banquet three years before, and now craved forgiveness. "But before I can carry out the proposal, I wish to say one thing more," said Ujisato, "and that is that when I am sober, as I now am, I do not believe that Nishimura is any match for me in wrestling!"

Equal to the occasion, the prodigal replied: "Emaciated and worn out though I be; I have lost none of my spirit, and I allow no man to pass me an unaccepted challenge!"

Thereupon the two were once again locked in physical embrace for a trial of strength, the company meanwhile again astounded beyond measure at the sudden turn affairs had taken. The spectators were in terror, and kept secretly motioning Nishimura to let himself be thrown. But he would none of it, and finally sent his opponent to the floor.

He arose in silence, and immediately retired to an inner room. Some one followed him, and found him making due preparation to perform *harakiri*. They tried to interfere, but he said: "I have once more vanquised my master and proved a disloyal retainer. The least I can do is to apologize by sacrificing my life. Ujisato, hearing of what was about to transpire, rushed in and forbade it. He grasped Nishimura's hand and took away the sword." I have never liked a flatterer, he cried; "and you are an honorable *samurai*, a man after my own heart. I give to you all I mentioned; and I beg to add 500 *koku* more for your honesty in throwing me!"

Gonshiro Nishimura could not well believe his ears; but it was as the *daimyô* said; and henceforth Nishimura became one of the most important men in the province, and enjoyed increasing intimacy with his master.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Foreign Relations In his opening address before the Imperial Diet some time ago Baron Makino, Minister for Foreign Affairs gave one of the most masterly presentations of Japan's Foreign Policy it had ever been the privilege the Diet to hear. Though the opposition and the malcontents were left without foundation for interruption and interpellation they insisted on their innings, the occasion only affording an exhibition of how little conception the average politician of the nation has of foreign diplomacy. They would have Japan wield the big stick policy in China and humble a helpless neighbour in the dust; whereas the Foreign Minister insisted that Japan's policy was to help China and see that she maintained her territory inviolate. He pointed out how the Anglo-Japanese Alliance had worked well in furthering so desirable an end. Perhaps the most significant portion of the Foreign Minister's speech was its recapitulation of the California Affair. Baron Makino's frank confession of dissatisfaction over the present progress of adjustment and solution of the difficulty was timely, and was tactfully enunciated, being thoroughly in accord with the highest statesmanship. The dissatisfaction exists: the government of Japan admits it, the people of Japan realize it, and it is now up to the government and people of the United States to arouse themselves fully to the meaning of the situation and further a process of amelioration. America will have to sink petty state jealousies and party political considerations and put international friendship and justice first. State rights, however, form one of the most delicate and involved problems in American politics; and no Federal cabinet desires to be misunderstood in relation to it. The present Washington government can hardly be expected to jeopardize its prospects of reëlection by treading on state "corns"; and Japan may have to wait in patience. The Japanese people, however, are to sensible of the closeness of their relations with America and the importance of their future as neighbours on the Pacific not to be willing to await the outcome with confidence and good-will. The best of the American people are with Japan in demanding equal rights and no discrimination in regard to Japanese in California; and Japan may rely on America's sense of justice to solve the problem.

Sakurajima Disaster In the middle of January the volcano on Sakurajima, a small island in Kagoshima bay, burst forth in violent eruption, pouring down its sides about the villages at the base a Niagara of molten lava, causing widespread decimation, but happily small loss of life. By the recurrence of more than 200 earthquakes previous to the more destructive eruptions, the inhabitants of the island had been well warned and were able to reach places of safety. During the process of the eruption, when the volcano presented a scene of terrifying majesty, covered with an immense mass of dense vapour through which white shafts of electricity were criss-crossing and flashing, sending rocks and scoria ten thousand feet into the air, the wildest reports of wholesale loss of life spread everywhere, and even the whole of the city of Kagoshima was reported as wiped out. But the latter city suffered only from the resultant earthquakes which caused many houses to tumble, resulting in the death of some thirteen persons. The greatest losses were in property and the want caused to those who lost their all in escaping from the doomed island. The sight

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from Kagoshima was something never to be forgotten. The thundrous detonations of the erupting volcano were deafening, and suggestive of the dissolution of the earth. Glowing debris from the newly opened orifices soared into illimitable space and slowly described graceful curves to earth again. The oozing mass of molten lava pushed and rolled itself down the corrugated sides of the cone, making a fiery stream a mile long and half a mile wide, a triangle with its base pushing into the sea. The forests and villages in the vicinity all took fire and were soon no more. Dust and ashes darkened the atmosphere for some twenty-five miles in every direction, and the population was in constant terror. Apprehension was increased by the threatened eruption of the neighboring volcanoes of Aso and Kirishima, which afterwards resumed a quiescent mood. During the height of the eruption most of the inhabitants of Kagoshima and surrounding villages fled from their homes in terror, and the place was almost deserted save for the brave government officials who stuck to their posts, determined to see the end. The island of Sakurajima is a hopeless ruin, covered with lava and pumice, leaving some 20,000 people in destitution.

Famine The noth-western districts of Japan have been visited again by famine, and some nine millions of people have been suffering more or less destitution. During the past few years famine has not been infrequent in this district. It is a nothern region where rice does not at any time grow well, and this year the drought left the harvest reduced to almost nothing. During the first three months of the year there is no doubt that the suffering among the inhabitants was severe. Many to save themselves from starving to death were forced to attempt living on boild straw, roots of plants and even garbage. Some were forced to sell their children into slavery. Tales of suffering were harrowing in the extreme. But the government authorities, the missionaries and the Japanese of the wealthier and more prosperous portions of the empire rallied to the relief of the famine districts and soon large and generous subscriptions were coming in to tide over the distress. Both for the Famine sufferers and those left destitute at Sakurajima sympathy was widely aroused, not only in Japan but in Great Britain, America, Canada and Australia, where public subscription lists were opened and funds collected to help Japan. Indeed the occasion was not without its happy side in thus proving once more to Japan how warm and wide is the sympathy entertained for her welfare in all English-speaking lands. Suffering draws people closer together and impresses upon them their common interdependence, and in this way is not without its blessings. His Majesty the Emperor headed the relief subscriptions with a magnificant donation of one hundred and fifty thousand *yen*. The Mitsui and the Iwasaki families also subscribed liberally, emulated by numerous other wealthy men of the nation. The *Corps Diplomatique* in Tokyo also gave liberally. Subscriptions from abroad were for the most part on a generous scale. At present conditions are approaching general amelioration, but it will take the stricken districts a long time to recover from the strain and distress.

Tuberculosis And Insurance The inroads of tubercular disease in Japan are beginning to attract the attention of the whole nation, and societies are being organized for the prevention of the dread white plague. The spread of the affliction in Japan is due almost wholly to infection rather than to heredity, furthered by the habits of the people in shutting themselves up in airtight rooms at night, often with many persons in the same room, and in not disinfecting rooms where consumptive patients have died. The subject has now begun to interest the insurance companies, says the *Nichi Nichi Shimbun*, and the various insurance organizations are beginning to realize that the disease is responsible for a great part of the life policies they are obliged to pay. Of the total amount of 15,233,000 *yen* paid out by the insurance companies of Japan for deaths last year, more than 22 per cent was for deaths due to tuberculosis.

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Some time ago the Society for the Prevention of Tuberculosis invited conference with the representatives of the insurance companies, when Dr. Kitazato, one of the leading Japanese medical authrities, dwelt at length on the imperfect preventive measures at present adopted, and asked help from the insurance companies in stamping out the disease. One of the companies at once subscribed 10,000 *yen* for the promotion of preventive measures, and the others are expected to follow suit.

Year's Foreign Trade

The statistics for Japan's Foreign Trade last year are now to hand and are as follows :

Exports.....	630,345,000 *yen*
Imports.....	729,209,000
Total	1359,554,000

This represents an increase of about 20 per cent in exports and 18 per cent in imports on the previous year, or a total increase of about 18.9 per cent.

Japan's National Debt.

According to the Finance Department the country's national debts outstanding at the end of last year were 2,562,422,317,74 *yen*, the details being as given below :—

DOMESTIC LOANS.	*Yen.*
Old bonds	1,755,636
Imperial 5 per cents.	51,957,950
„ (Ko)	461,091,950
„ (Special)	218,910,250
„ (Imperial grant) ...	30,000,000
Imperial 4 per cents	273,381,600
Chosen Industrial Debenture bonds.	30,000,000
Total	1,067,103,386

FOREIGN LOANS.	*Yen.*
Imperial 4 per cent. sterling (1st issue)	92,748,500
Imperial 4½ per cent. sterling (1st issue)	280,665,747
Imperial 4½ per cent. sterling (2nd issue)	280,678,830
Imperial 4 per cent. sterling (2nd issue)	244,092,071
Imperial 5 per cent. sterling ...	224,545,485
Imperial 4 per cents. (issued in Paris)	174,147,097
Imperial 4 per cent. sterling (3rd issue)	107,393,000
Treasury bills (issued in Paris)	77,400,000
Old Railways Companies debentures	13,667,200
Total	1,495,318.931
Grand total...	2,562,422,317

Trade With China

As regards the results of Japan's trade with China for 1913 investigations in the Finance Department are not yet completed, but so far as the trade at Yokohama, Kobe, Osaka, Nagasaki, Moji, and Hakodate is concerned there was an improvement in both exports and imports to a remarkable degree, as demonstrated by the following figures :—

EXPORTS.

	1913. *Yen*	1912. *Yen*
Manchuria	8,981,899	7,541,314
North China	43,084,856	31,198,402
Central China	85,566,741	63,014,426
South China...	1,516,161	717,862
Total	139,149,657	102,472,004

IMPORTS.

Manchuria	7,388,852	7,009,610
North China	10,712,416	9,042,906
Central China	28,870,529	27,514,721
South China	2,845,400	2,971,757
Total	49,817,287	46,538,994

Year's Clearing House Figures

As already stated 1913 was a record year for the clearing houses. According to the Tokyo Clearing House the results of business of the houses throughout the country during last year are as given below :—

	1913. Yen.	1912. Yen.	Ratio of rise or fall. per cent.
Tokyo	4,366,004,465	4,180,919,024	+ 6.0
Osaka	2,912,736,389	2,447,775,293	+ 6.0
Kobe	1,150,991,440	1,050,673,178	+ 9.5
Kyoto	299,684,199	316,486,706	— 5.3
Yokohama	1,144,899,861	1,046,041,471	+ 9.4
Kanagawa	—	—	—
Nagoya	282,848,669	283,621,389	— 0.3
Hiroshima...	24,746,436	25,399,188	— 2.6
Moji	101,134,189	105,129,074	— 3.9

Calculated on the basis of these figures the bills exchanged during 1913 amount to a total value of 10,200,000,000 *yen* in round figures, which is an advance on the preceding year by some 700,000,000 *yen*. While the increase was truly noteworthy in Tokyo, Kobe, Osaka, and Yokohama a heavy falling-off took place in Kyoto, Nagoya, Hiroshima, and Moji. However, when the number of bills exchanged is considered the case is not so bad as it may seem for even the last mentioned cities, as is demonstrated by the following table which shows the

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number of bills cleared by different houses during 1913 contrasted with the record for 1912 :—

	1913. No.	1912. No.	Ratio of rise or fall per cent.
Tokyo	4,539,992	4,254,141	+ 6,7
Osaka	3,244,896	3,026,320	+ 7,2
Kobe	769,792	691,916	+11,2
Kyoto	792,916	804,150	— 1,4
Yokohama	618,612	583,217	+ 6,1
Nagoya	466,364	452,996	+ 2,9
Hiroshima	68,454	56,858	+20,2
Moji	82,141	78,741	+ 5,6

In spite of all that has been said about bad times the country's commerce and industry have made giant strides during the year just ended, and the year just beginning is, there is every reason to believe, taking over the work of progress. This is particularly well reflected in the appreciation in the clearing house figures just stated. As a matter of fact the recent improvement in the commercial transactions at provincial centres is truly remarkble and credit is also improving in a marked begree.

China's Need. Everyone in the Far East is waiting to see what will happen in China. A good many things have already happened in that distracted country, but that there are more to come no one can doubt. The prospects of establishing a stable gevernment in China appear still remote, a matter that must cause no small anxiety to the governments of the civilized world, and especially to Japan. Recent events in Peking only add to the uncertainty of the situation. The republic, as well as every vestige of democracy, has disappeared before the dictatorship.

In the opinion of many, the general tendency at Peking now is toward reversion to the type of government supposed to have vanished with Manchu dynasty. The main weapons of Manchu rule were bribery and intimidation. That these are still the chief incitements to action is the conviction of those who ought to know. The only other resort seems to be edicts and mandates. But no one supposes that a country can be governed in that way. It is merely a question as to how long the people will submit to a dictatorship. Indeed the old form of government, with its monarchy, might afford greater hope of security, for it at least had some tradition to live up to; but this self-made régime is free from precedent, and can never win the nation's confidence and respect.

If Yuan Shih-kai would but adopt the same policy that Japan did when she resolved to inaugurate a modern government, there might be more hope for China. Ito, one of the wisest and most far seeing statesmen of modern times, engaged a number of foreign experts who knew what Japan ought to do and be, and he entrusted them with the necessary reforms. For a period of some twenty-five years from the commencement of the Meiji era foreigners of distinction and ability occupied an important place in Japanese affairs. They were well paid, well treated and given a free hand in assisting the nation. The result was that Japan soon got herself into the most progressive western ways of administration, and is to-day the equal of any western nation in conceptions of progress and how to attain it. But the foreign experts and advisers employed by China are more for ornament than use; their advice is asked but seldom if ever taken. Consequently the country is going on in its will rush toward bankruptcy and disruption. If China desires to save herself from ruin she should place herself under the direction of wise and experienced counsellors. The splendid success of the Chinese Maritime Customs under foreign supervision is ample proof of what China as a whole would become if her administration of politics and finance were put under equally able foreign direction. But somehow Yuan Shih-kai does not place much confidence even in his most trusted advisers. China's long experience with so able and efficient an official as the late Sir Robert Hart should have taught her better. Presumably foreigners are employed merely to give the acts of the dictatorship some appearance of foreign sanction. But the world knows better, and all China will soon know better too. China cannot go on as at present. The Central Government has no power over the nation, and is in a

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state of bankruptcy as well. Since its inauguration it has lived on foreign loans; and it must have further loans to keep itself afloat. But without the necessary security loans cannot be obtained. Consequently it cannot be more than a few more months till the crash must come.

Crime. With the unrest of the past two or three years, leading to wars in various parts of the world, a wave of crime seems to have followed, as is usually the case when society comes under the spell of sinister unrest and resultant bloodshed. The spread of crime appears to be much more marked in the West than in Japan. A good example of it is seen in San Francisco, where almost every day witnesses a dozen or more hold-ups, burglaries or other outrages, before which even the officers of the law seem powerless; and citizens are writing to the papers appealing for protection from thugs. In many cases the criminals escape only by shooting or some other form of murder. The jails are crowded and the courts are working over-time. We do not remember ever to have heard of such a wave of crime as this in Japan. This empire has its criminals, of course, but they are few and mild compared with those of any large city in the United States. Citizens of Tokyo have never, in the memory of man, been terrorized as are the people of San Francisco at the present time. No one there is safe on the streets after dark. Men are held up even in broad daylight; shops are entered and their proprietors relieved of valuables while crowds are promenading up and down the thoroughfares. Nothing approaching this can be said of even the worst sections of any city in Japan. And remarkable to relate, none of the criminals thus terrorizing the people of California are Japanese. We had thought, from reports that may now be regarded as stale, that the Japanese were those least wanted in that state. California rejects the law-abiding and industrious Japanese and puts no ban on the criminal population of Europe. If the terrorized citizens of the golden state would like to have a space of freedom from outrage they will find a cordial welcome in Japan, where by night or by day they may go about their business unmolested.

How are we to account for the discrepancy between the degree of crime in Japan and California? Is it that the one civilization is more productive of criminals than the other? If not, how then are we to account for it? It may be said, of course, that the temptations are stronger in western cities than in those of the East. The occidental pedestrian is more worth robbing than the average person met on the streets of an oriental city. Moreover, the footpad appearing on the streets of a Japanese city is not so apt to escape as he apparently would be in the West. But this does not afford any adequate explanation as to why yeggmen are a scarcer article in Japan. Possibly the average Japanese is more accustomed to manage on less, and to be able to take care of himself better, than the average citizen of the West; and therefore he is less likely to become a parasite on the community. Japan has fewer thugs for the same reason that she has fewer beggars. While independence and self help are undoubtedly prominent principles of American civilization, yet there is no country in the world where the tramp finds an easier living. The fact is there is too much sympathy for the criminal in America. Example after example might be cited to show how the ciminal may shoot down his innocent victim for a few paltry coins, and then when caught, play on the sympathies of the public to a degree unknown elsewhere. There are even cases on record of wealthy women undertaking the defence of men accused of murder, just because they happen to believe them innocent. Petitions signed by hundreds of citizens pleading for the pardon of murders are no uncommon occurrences in the United States. This is why Americans and Canadians are accustomed to regard justice as more sure and swift in England than in any other country. In that country the law is little influenced by public opinion: the court considers only the facts of the case and

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decides the case on its merits. But in America there are numerous ways by which influence can be brought to bear on the normal process of law. Not least among such influences is public opinion. In the United States justice is too much tempered with mercy. So it is simply a good quality gone to extremes, that thus becomes an evil. The average American, too, has been much influenced by those scientists who regard criminality as due to disease; and the offender is viewed more as patient to be treated by experts than as devil to be punished or destroyed. There is, of course, something to be said for this attitude of American society, but it has its limits. In any case our contention is in no way invalidated that Japanese society is on the whole less criminal than society in California, and a greater influx of Japanese to that state would bring much better blood than the state appears to be either producing itself or importing from Europe. A glance at the immigration returns of the state shows that every year the Italians prodominate. Possibly no country in Europe produces more and bolder criminals than Italy. Yet California swallows the camels from Italy and strains out the gnats from Japan. The State has even appointed an Italian as Commissioner of Immigration, a man whose son proved to be one of the most notorious criminals in the state. No wonder that Japan finds it hard to understand the Californian attitude. But California is not America; and some day the nation will awake to its mistake.

Give Japan A Chance!

America is looked upon by the world as the one country of unbounded opportunity, where every man has a chance to make the best of himself. Yet in that country the Japanese subject is not given the same chance as the European; for he is not permitted citizenship and therefore can take no part in national affairs. He does his work and pays his taxes, but he has no representation in the government. Taxation without representation is what led to the separation of America from the mother country, and is something that every true American honestly abominates. Are we to say that this is for himself and not for the other fellow? Shall all other nations be permitted rights of citizenship and Japan be singled out for isolation?

It is no uncommon thing for citizens of one country to become naturalized and come to something in another. Nowhere is this more true than in English speaking lands. Many of the greatest Britishers, such as Disraeli, Rotheschild and Beit, were of alien origin; and in the British colonies, too, some of the most illustrious ornaments of bench and legislative chamber have been men of alien birth or blood. One of the greatest living Canadians is Sir Wilfred Laurier, a man of French blood. In South Africa General Botha, a Boer, holds the fort for Britain. In the United States the names of foreigners in high position are numerous beyond mention. No one can take upon his lips the names of Roosevelt, Riis, Schurz, Straus, Schiff, Loeb, Van Dyke, Rhincander and a host of others, without learning of greatness that is not wholly of Anglo Saxon parentage. In the United States to-day almost every department of government, almost every institution of learning, as well as the realm of industry, commerce and finance, show the names of great men of alien descent. The eminent surgeon who took one of the Nobel awards last year in America, Dr. Carel, is of French birth. One of those who made the most points in the Olympic games, was a North American Indian. The discovery of two recent chemical substances, *takadistase* and *andrenalin*, were made by the celebrated Japanese chemist in New York, Dr. Takamine, while other notable progress has been made in bacteriology by Dr. Noguchi of the Rockefeller Institute.

The absurdity of failing to give Japan the same chance as others is seen especially in the case of such men as the last named. To think that the lowest class of immigrant from Europe may take out naturalization papers in the United States, become a citizen and exercise the right of franchise, and take any place he is capable of in the affairs

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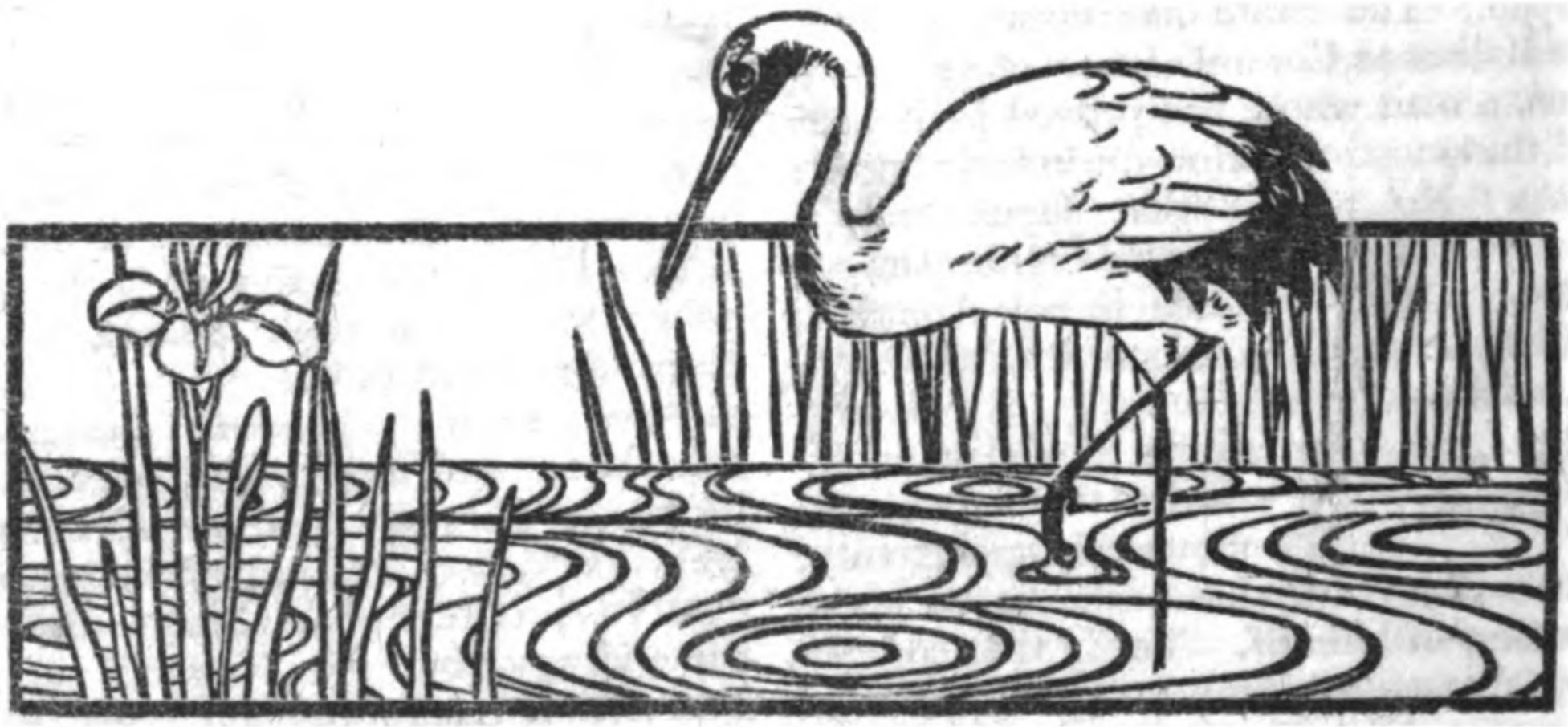
of the nation, while men like Dr. Takamine are not permitted to claim even the right of citizenship, is too absurd for possibility in any modern state. It is irrational as well as unjust. There is no doubt that if Japanese citizens in America were accorded the same right as those from Europe in regard to naturalization they would make good with equal celerity. Japanese names would come to the front in municipal and national politics as well as in commerce and industry. One of the chief reasons why the Japanese as yet cut no figure in American life is simply because they are deprived of citizenship. In politics, and in labour unions, the Japanese are an unknown quantity, and now a negligible quantity, an invidious position that the unprincipled take advantage of to press home discrimination. The conditions to-day are too anomalous to obtain for long. The Japanese in American are charged with incapacity for assimilation with American civilization; and yet they are not given the chance to try. Forced to remain aliens they naturally live as such. Shut out from the common rights of the citizen they are obliged to keep as a race apart. More than five centuries ago, when immigration between Japan and Siam was unrestricted and many Japanese went to that country, some of them arose to positions of high estate in the land of their adoption. One Japanese even arose to the position of Prime Minister of the kingdom, and others attained positions scarcely less eminent. When the Japanese in America are accorded equal rights with Europeans they will doubtless become equally, if not more, efficient in the nation's interests. Give the Japanese a chance!



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